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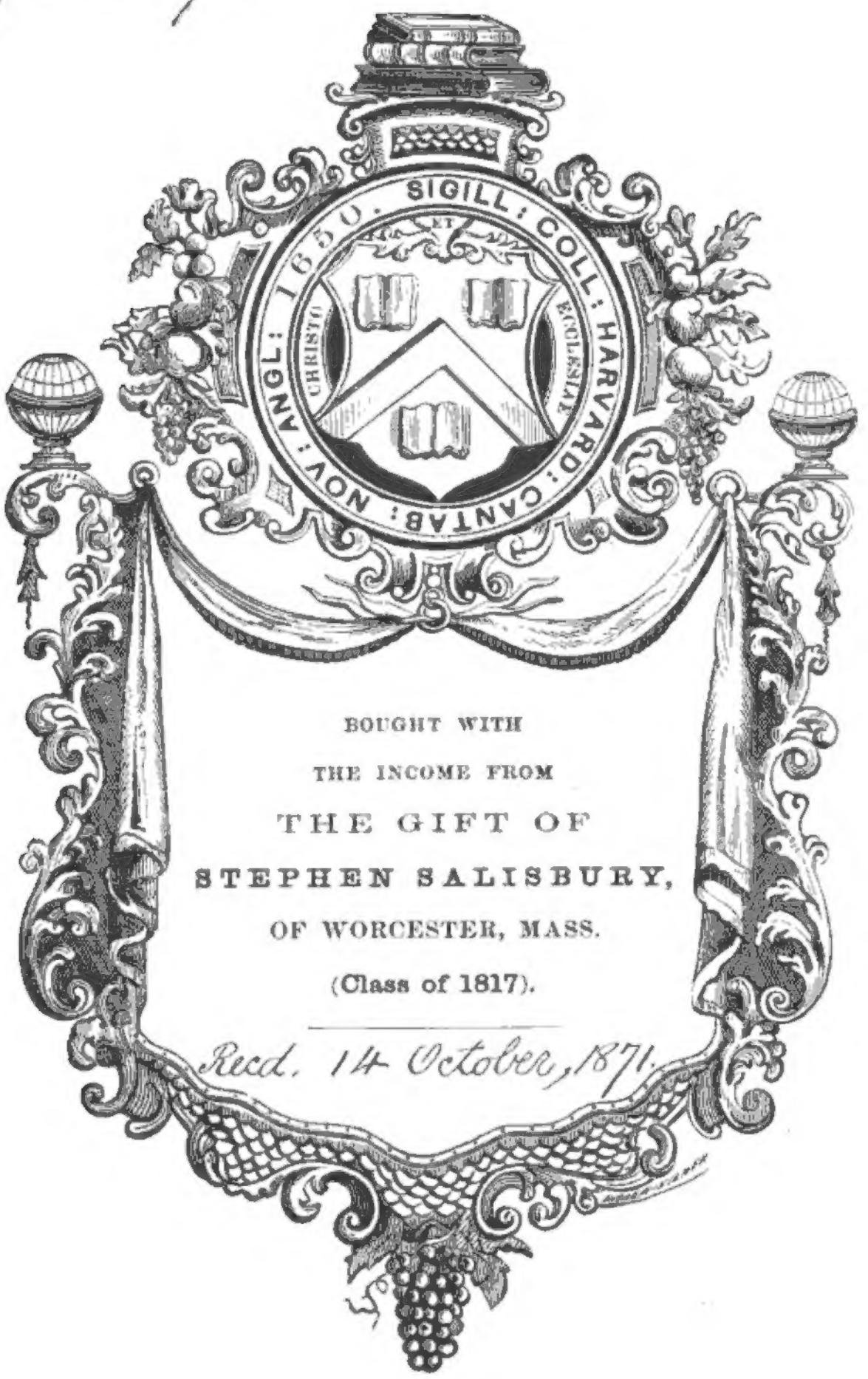

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ANIMADVERSIONES PHILOLOGICAE

AD

THEOGNIDEM.

SCRIPSIT

HENRICUS VAN HERWERDEN,
In Acad. Rheno-Traiectina Litt. Prof.

ACCEDUNT

MISCELLANEA CRITICA IN LYRICOS GRAECOS.

TRAIECTI AD RHENUM,
APUD J. L. BEIJERS.
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PRAEFATIO.

Quaerenti opus modicis finibus circumscriptum, in quo, quod per has ferias brumales erat mihi otium, utiliter conterere possem, obtulit se mihi vetus meus amicus et hospes Megarensis poeta Theognis, cuius reliquias, sive omnia quae eo nomine circumferuntur, si post egregios Welckeri, Bergkii, Heckeri, aliorum, labores denuo, ubi opus videretur, interpretanda, illustranda, emendanda mihi sumerem, operae pretium me facturum esse existimabam. Iam multis abhinc annis quamvis nihildum tale agitans summa diligentia Bergkii alteram Lyricorum Graecorum editionem (tertia nondum prodierat) contuleram cum antiquissimo codice Mutinensi, qui bonitate omnes ceteros libros Theognideos longo intervallo superat. Cuius collationis cur partem potius quam universam cum lectoribus communicaverim pag. 47—50, ibi declaravi.

Quam male scribae habuerint excerpta Theognidea apparet tam ex magna lectionis varietate quam ex ingenti numero coniecturarum, quas diligenter collectas videbis a

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Bergkio in editione tertia. Indidem sed magis e lectione facile colligas, nonnullos locos tam graviter esse affectos, ut certis emendationibus corrigi non possint, longe autem pauciores ita pessime, ut manum prorsus abstinere praestet. In priore vere genere, dummodo non ludamus vana nosmet ipsos opinione, quasi ipsam poetae manum restituere nobis contigerit, nihil nos vetat — immo me quidem iudice ea res ad interiorem poetae cognitionem confert quam plurimum — intenta mentis acie investigare, quid permittente tam sententia quam usu scribendi et literarum vestigiis dare olim potuerit. *Ita verbi gratia tractavi vs.* 926 *vocabula* δουλοσύνην — τελέοις (*quod frustra defendas loco Hesiodeo, Theog.* 797) *pag.* 61 (*cf.* 36) *post varia tentamina proponens* τιν' ἔχοις, *quod, si non est verum, attamen probabilitate non caret, quippe quo admisso simul molesto verbo liberemur, simul e pronomine indefinito appareat non proprio ibi sed figurato sensu accipiendam esse servitutem.*

Benigne autem Theognidi Fortuna providit, ut in multis locis depravatis ita tamen de sententia constaret, ut non raro, idque interdum perexigua mutatione, ipsa poetae manus reduci posset. Post multas aliorum curas et mihi nonnihil in hoc genere agendum superabat. Ceteris in locis, quorum minus certa restitutio erat, feci quod potui sedulo, nec levi — hoc unum spondeo — constitit ea mihi opera mentis labore. Non raro Davi comici verbis sic mecum:

deceptus sum, at non defetigatus —
hoc non successit, alia tentandum est via,

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nec defuit mihi ea in investigando perseverantia, qua fit, ut vel in conclamatis paene locis insperata interdum lux criticis affulgeat. In arte autem difficillima, quae tota est in iudicando et inveniendo, si communem sortem hic illic non effugi, sit mihi ab aequo lectore venia. Ita v. c. aliquid humani mihi accidit pag. 25, *ubi coniecturae meae ἤ 'ποτεθέν obstat elisionis genus in hoc poeta nullo pacto ferendum. Melius rem gessissem, si iam tum intellexissem, quod hodie — nam dies diem docet — intellego, verba ἤ τὸ κακόν non corrupta esse, sed spuria, sive ab interprete sint profecta, ita ut genuina extruserint, sive a correctore, veterem lacunam infelicissima coniectura explenti. Duce sententia, de qua satis constat, iam suppleo:*

ἐσθλὸν δ' ἐξελθὸν λώιον ἠὲ κρυφέν.

Nam haec antiqua Aoristi forma est, non quae in eadem pagina, sive operarum culpa sive calami lapsu, legitur (ἀπο)κρυβέν. Versus duo spurii me latebant scribentem quae scripsi pag. 13 *de elegia* 237—252 (*nam vs.* 253 *sq. aliunde excerpti videntur*), *quam elegiam, etsi merito defendi ab iniqua Meyi argumentatione, tamen vel admissa Bergkii suspicione ab absurditatis crimine frustra vindicabis, nisi mecum statueris vs.* 249 *sq. deberi interpolatori, praegressum distichon vere quidem sed insulse et inficete interpretanti. Simile interpretamentum notavi pag.* 29.10 *sqq. — Quid nisus sim, declaravi: quid effecerim, eius rei sit aestimatio penes peritos eosdemque non cupidos harum rerum iudices, quibus τὰ κατωρθωμένα non minus — nam contra fieri saepe videmus — quam τὰ ἐσφαλμένα cordi sint. Comiter monstranti mihi viam gratus semper*

et fui et ero. Si quid, *ait Flaccus*, novisti rectius istis, candidus imperti: si non, his utere mecum.

Libere, uti meus est mos, sed verecunde, ubi aut a praeclaro Lyricorum editore aut ab aliis criticis dissentirem, significavi, laudis idem non parcus, ubi se offerret laudandi occasio. Quod sibi quoque dictum censeat amicus meus et quondam in Cobetiana disciplina commilito van der Mey, cuius laudabile sane opusculum, quo erat recentius, eo saepius mihi refutandi, sed probandi vix rarius, praebuit materiem..

Pauca iam mihi, quae ipsum poetam tangunt, dicenda supersunt. Ac primo quidem de Suidae compilatione sub voce Theognis, *de qua recte iudicat Welcker in editionis suae Praefatione, pag.* 73 *sq. Merito autem ille haesit in vocabulis τὰ πάντα ἐπικῶς, hoc adverbium de poesi elegiaca usurpari posse iure negans. Sed miror eundem praeteriisse facilem esse horum verborum correctionem, si adhibueris ea quae apud Suidam aliunde, ut ipse vidit, excerpta praecedunt: γνώμας δι' ἐλεγείας εἰς ἔπη ,βω', i. e. δισχίλια ὀκτακόσια. Optimae notae annotatio ex vetere scriptore — sive is fuit Pseudo-Xenophon, cuius fragmentum e libro de Theognide servavit Stobaeus Flor.* 88.14, *sive alius — petita, unde corrigendum τὰ πάντα ἔπη ,βω'. Fuit igitur tantus olim, si illi fides, integri operis ambitus, cuius non nisi exigua pars — nam permulta in farragine Theognidea non esse Theognidis satis constat — ad nostram pervenit aetatem. Perdignae autem sunt hae reliquiae cura philologorum, neque id solum propter aetatem — quae nimium tenuis laus foret — sed tum ob sententiarum gravitatem et*

sanitatem, quae primaevam quandam simplicitatem et ἀφέλειαν redolentes incompta subinde ac subagresti insignes sunt libertate, eiusmodi tamen ut hoc ipso placeant, tum etiam propterea quod in Graecorum poetarum numero, vel eorum quorum integra opera supersunt, vix ullus, an confidentius dicam nullus est, cuius indoles tam luculenter cognosci possit quam nobilis ille Megarensis, oligarcha ferox, superbus plebei contemptor; quondam dives, nunc pauper; acti temporis laudator, praesentis vituperator; suae virtutis iactator, spretor alienae; adversarios suos ita perosus, ut sanguinem eorum bibere gestiat, sed amicorum idem verus amicus; candidus, sincerus, honestus, sed querulus idem et suspicax. Cuius omnis *quondam, ut Horatii de Lucilio verbis utar,* votiva *patebat et pro parte hodieque* patet veluti descripta tabella vita senis. *Nam haud secus atque ille Theognis* velut fidis arcana sodalibus olim credebat libris. *Qui si integri hodie superarent, aliquanto, ut suspicor, melius appareret, quod nunc paullo difficilius est ad intellegendum, qui fieri potuerit, ut huius potissimum elegiae Athenis in civitate ochlocratica a pueris ediscerentur. Hoc saltem iure sumere mihi videor, si iam brevi post Isocratem, quod Bergkio visum est pag.* 566, *sententiarum Theognidearum in usum iuventutis sylloge facta sit, eam necessario diversissimam fuisse ab illis — plures enim fuisse recte statuit van der Mey — quibus ea, qua nos utimur, collectio debet originem, idque non tantum — quod sponte apparet et post Welckerum nuper in nova luce collocatum est ab eodem viro docto — propter amatoria et convivalia, quorum haec plena est, carmina,*

sed etiam ob convicia et dicteria, quibus iratus poeta impotenti lingua frequenter factionem popularem, nonnihil — quod aliunde constat — tale quid meritam, proscindit. Haec enim, nisi me fallit opinio, ludimagistri Athenienses in florilegio componendo potius omisissent, contenti iis, quae ad mores vitaeque usum pertinentia in gnomica illa poesi reperirentur. Quare non dubito quin antiquissima e Theognideis carminibus excerpta debeantur Alexandrinis, quibus nihil illorum offensioni fuisse nemo mirabitur.

Typorum vitia, quatenus lectorem morari possint, haec sunt. Pag. 9, 28 *et* 10,4 οὐτιδάνη, *l.* οὐτιδανή. *Pag.* 12, 24 ἄτ'. *Perspicuitatis caussa dederam* ἄ, τ'. *Pag.* 14 *vs. ultimo volueram:* γνοὺς ἔρον, ὡς χαλεπὸς κτέ.; *pag.* 30, 27: εἴη *cum iota subscripto, pag.* 42, 14: respuere *et ibidem in nota: Nempe iuventas, ut arguunt verba* γῆρας *cett.* — (*ad coniecturam cf.* 527 *sq.*) *P.* 54, 31 δυσσέβειαν.

Tumultuariae, nam alia urguebant, compositionis quo facilior usus foret, addidi indicem praecipuarum novationum et aliorum quorundam, quae hoc libello continentur.

Scribebam TRAIECTI AD RHENUM,
mense Martio.

AD THEOGNIDEM.

Vs. 3 sq.:

ἀλλ' αἰεὶ πρῶτόν σε καὶ ὕστατον ἔν τε μέσοισιν
ἀείσω.

Cobet hanc Futuri formam antiquis abiudicans proposuit *ὑμνήσω*. Lenius sane Bergk malit *ἀείδω*, eadem usus medicina, qua Elmsley curare voluit locum Euripidis Herc. Fur. 680 *ἔτι τὰν Ἡρακλέους καλλίνικον ἀείσω*. Quamvis utroque loco Praesens ferri posse non negaverim, paullo aptius tamen videtur Futurum. Non aliter res se habet in veteri versu Orphico, qui iniuria Pythagorae tribuitur apud Stobaeum Flor. XLI, 9:

ἀείσω ξυνετοῖσι, θύρας δ' ἐπίθεσθε βέβηλοι,

ubi lectio confirmatur altero illo versiculo, sive scripturam mavis:

φθέγξομαι οἷς θέμις ἐστι, θύρας δ' ἐπίθεσθε βέβηλοι.

Et *ἀείσω* habet tam incertus auctor apud Stobaeum Flor. V, 72 quam Plutarchus Symp. II 3, 522. Solus, ut videtur, Gaudentius in Isagoges Harmonicae initio *ἀείδω* exhibet teste Lobeckio, cui hos locos debeo, in Aglaophamo p. 452 sqq. Haec tametsi non tollunt dubitationem, ut cauti simus, suadent.

Vs. 22: *ὧδε δὲ πᾶς τις ἐρεῖ*. Lectio plerorumque librorum: *ὧδε δὲ πᾶς ἐρέει* (in quibusdam est *πῶς ἐρέει*, in uno *παῖς ἐρέει*) commendatur antiquiorum poetarum, *πᾶς τις* ignorantium, consuetudine. Optimorum tamen codicum scripturam firmat ipse Theognis vs. 621: *πᾶς τις πλούσιον ἄνδρα τίει κτέ.*, quibus verbis nullus error subesse possit.

Vs. 43 sqq.:

οὐδεμίαν πω, Κύρν', ἀγαθοὶ πόλιν ὤλεσαν ἄνδρες·
ἀλλ' ὅταν ὑβρίζειν τοῖσι κακοῖσιν ἄδῃ,
δῆμόν τε φθείρουσι, δίκας τ' ἀδίκοισι διδοῦσιν
οἰκείων κερδέων εἵνεκα καὶ κράτεος,
ἔλπεο μὴ δηρὸν κείνην πόλιν ἀτρεμιεῖσθαι
μηδ' εἰ νῦν κεῖται πολλῇ ἐν ἡσυχίῃ κτέ.

Futuro Theognidis editori auctor sum, ut virgulam deleat post ἄδῃ, quo melius intellegatur vocabula φθείρουσι et διδοῦσιν non esse Indicativos sed Participia, neque igitur contemnendam esse hanc optimi codicis Mutinensis scripturam, cui male me iudice alteram φθείρωσι — διδῶσιν praetulit Bergk. Quod autem idem cum Epkema vs. 48 numerorum causa praefert hunc verborum ordinem:

μηδ' εἰ νῦν πολλῇ κεῖται ἐν ἡσυχίῃ

hoc ita probo, ut simul vel sic a poeta scribi potuisse dubitem. Nempe verbum κεῖσθαι a Theognide et antiquioribus certe Graecis, si recte memini, usurpatur tantum de rebus malis atque adversis. Ita vs. 555: χρὴ τολμᾶν χαλεποῖσιν ἐν ἄλγεσι κείμενον ἄνδρα et 646: κείμενος ἐν μεγάλῃ θυμὸν ἀμηχανίῃ. Propterea quoque probanda lectio codicis Mutinensis vs 320:

τολμᾷ δ' ἔν τε κακοῖς κείμενος ἔν τ' ἀγαθοῖς,

ubi zeugma obtinet, prae alio verborum ordine, quem cum reliquis libris Theognideis Stobaeus exhibet hunce: τολμᾷ δ' ἔν τ' ἀγαθοῖς κείμενος ἔν τε κακοῖς. Quae res eo magis animadversione digna est, quia, ut bene observat Bergk, alias eo ordine, quo nos quoque uti consuevimus, poeta ea verba (ἀγαθός — κακός) collocare solet.

Hac igitur de caussa suspicor poetae manum antiquitus hance fuisse:

μηδ' εἰ νῦν πολλῇ χρῆται ἔθ' ἡσυχίῃ.

Nec tamen male scripseris:

μηδ' εἰ νῦν πολλῇ οἰκεῖ ἐν ἡσυχίῃ,

aut propius traditionem (etenim versus minus numerosus non

continuo immodulatus aut malus est) sive: μ. ε. ν. χρῆται πολλῇ ἔθ' ἡ., sive μ. ε. ν. οἰκεῖ πολλῇ ε. ἡ. Ne autem quis putet versum sic formatum (μηδ' εἰ νῦν πολλῇ οἰκεῖ ἐν ἡσυχίῃ) iutolerabili laborare hiatu, huic obiectioni duplici ratione potest occurri. Nam aut concedi potest hiatum quidem esse, eum tamen non magis intolerabilem quam vs. 535: οὔ ποτε δουλείη κεφαλὴ ἰθεῖα [1]) πέφυκεν, si quidem non arsi tantum sed etiam caesura utroque loco excusetur [2]), aut perhiberi οἶκος epicorum more apud Theognidem retinuisse literam Aeolicam. Cuius literae hic illic apud nostrum vestigia servata sunt, quae diligenter h. l. annotabo. Legitur εὖ ἔρδων vss. 368, 573, 955, 1263, 1266 (sed cf. 482), εὖ οἶσθα (quod vel Atticis poetis familiare est) 375, χρημοσύνῃ εἴκων 389, κακὸν δὲ οἱ 391 (cf. 519, 1256 et 1376), οὐδέ με οἶνος 413 (sed cf. 470, 475, 484, 879, 892, 1039), τὸν δ' αὐτοῦ ἴδιον 440, ubi in meliqribus libris κίδιον scriptum exstare docebit Bergk, ἐσθλὰ δὲ ἔργα 1167. Contra ἔργμα nusquam apud Th. habet digamma. Cf. v.c. vss. 464,

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1) Iure haec lectio recepta est ex optimo codice pro altera quam reliqui libri habent εὐθεῖα, neque dubito vs. 806 corrigendum esse ἰθύτερον et vs. 40 ἰθυντῆρα. Vera scriptura servata est 330, 396, 535, 1026; nec me moratur, quem Bergk ad vs. 4tum affert locus Solonis IV. 37, qui item ἰθύνει scripsisse mihi videtur.

2) Multum tamen abest, ut in thesi et extra caesuram eadem elegiacis licentia permittenda sit. Iniuria igitur nuperrime van der Mey in libello, qui inscribitur Studia Theognidea pag. 13 contendit vs. 341 sq.: ἀλλὰ Ζεῦ τέλεσόν μοι Ὀλύμπιε καίριον εὐχήν, δός δέ μοι ἀντὶ κακῶν καί τι παθεῖν ἀγαθόν eliminandam esse importunam sibi voculam δέ. Nec tamen magis importuna est hoc loco quam vs. 12: εὐχομένῳ μοι κλῦθι, κακὰς δ' ἀπὸ κῆρας ἄλαλκε. Satis autem apertum est, vss. 2 et 329 et 368, quos laudat, quem vult hiatum minime tueri. Tueretur *aliquatenus* vs. 1257, si constaret Welckerum recte emendasse:

ὦ παῖ, ἰκτίνοσι πολυπλάγκτοισιν ὁμοῖος κτέ.

pro omnium librorum scriptura κινδύνοισι. Sed non male Bergk in ed. II:

ὦ παῖ, κίγκλοις εἶ σὺ πολυ.

Possis quoque: κιλλούροισι κτέ. De moticilla videatur Aelianus de N. A. XI 9. Verbo κιγκλίζειν usus est Theognis vs. 303.

585, 793, 899. Formam *ἀποειπεῖν* (semel legitur *ἀποειπών* vs. 90) bis Theognidi restituere, an obtrudere dicam, conati sunt viri docti: semel vs. 323 Hecker, ubi cum sit in Mutinensi:

μή ποτ' ἐπὶ σμικρᾷ προφάσει φίλον ἄνδρ' ἀπολέσσαι
πειθόμενος χαλεπῇ, Κύρνε, διαιβολίῃ

multo lenior est altera eiusdem coniectura *ἀποθέσθαι*, semel Epkema vs. 519 sqq.:

Ἤν δέ τις εἰρωτᾷ τὸν ἐμὸν βίον, ὧδε οἱ εἰπεῖν
ὡς εὖ μὲν χαλεπῶς, ὡς χαλεπῶς δὲ μάλ' εὖ,
ὥσθ' ἕνα μὲν ξεινὸν πατρώιον οὐκ ἀπολείπειν,
ξείνια δὲ πλεόνεσσ' οὐ δυνατὸς παρέχειν.

Hoc tamen loco quovis pignore contendam verbum *ἀποειπεῖν* de hospite, cuius non exuatur amicitia (cf. v. 90), sed qui propter egestatem hospitio non excipiatur, haud satis aptum esse; sed potius exspectari:

ὥσθ' ἕνα μὲν ξεινὸν πατρώιον οὐκ ἐπιλείπειν

scil. *τὸν ἐμὸν βίον*, *ita ut* (*res mea*) *unum quidem hospitem paternum non deficiat.* Cogitavi etiam de reponendo *ἀποπέμπειν* pro *ἀπολείπειν*, verum praestare alterum mihi videtur. Praeterea initio loci haud dubie diremtis literis legendum est:

Ἤν δέ τι σ' εἰρωτᾷ.

Non enim sermo est de alio quovis, sed de ipso illo, qui memoratur in praegressis vs. 515 sq.:

Ἤν δέ τις ἔλθῃ κτέ.

Deinde litera Aeolica obliterata est vs. 428, ubi hodie prorsus absurde dicitur mortuum:

κεῖσθαι πολλὴν γῆν ἐπαμησάμενον.

Aliquanto vero rectius, quod sensit iam Bergk, legitur apud Sextum Empiricum, qui h. l. laudavit Hypot. III, p. 75, *γαῖαν ἐφεσσάμενον*. Ex utraque autem lectione copulata apparebit dedisse Theognidem:

κεῖσθαι πολλὴν γῆν ἐπιεσσάμενον.

Cf. Simonidis Cei fragm. 168 vs. 4 (Bgk. ed. III): *Πιερίην γῆν ἐπιεσσαμένη*. Hom. Il. Ξ 350: *ἐπὶ δὲ νεφέλῃ ἕσσαντο καλὴν χρυσείην*. Adde Od. *v*. 143.

Sed in iis quoque, quae huic versui in vicinia praecedunt:

μηδ' ἐσιδεῖν αὐγὰς ὀξέος ἠελίου·

propter magnam lectionis varietatem (ἐσιδεῖν, ἐσορᾶν, ἰδέειν, ἐπιδεῖν), non est improbabilis, me iudice, suspicio habuisse archetypum:

μηδὲ ἰδεῖν αὐγὰς ὀξέος ἠελίου.

Verum haec hactenus.

Vs. 67:

ἀλλὰ δόλους τ' ἀπάτας τε πολυπλοκίας τ' ἐφίλησαν.

Expectaveram: τε φιλοῦσιν. Si tamen lectio sana, verte: *amare coeperunt*, ut sit Aoristus inchoativus.

Vs. 104 μεταδοῦν ἐθέλοι edidit Bergk, auctore Buttmanno, dum in Mutinensi est μεταδοῦναι θέλοι, in aliis multis μέγα δοῦν' ἐθέλει. Vs. 286 legitur τιθεῖν ἐθέλων, 565 συνιεῖν ὁπόταν, 1237 νόῳ συνιεῖν ἔπος e Lachmanni coniectura pro συνιδεῖν, et 1329 Bergk suo Marte edidit: σοί τε διδοῦν καλόν ἐστιν, dum in Mutinensi est: σοί τε διδόντ' ἔτι καλόν, unde aliquanto lenius Hermann σοί τε διδοῦν' ἔτι καλόν. Quam necessarium sit ἔτι, bene ostendit van der Mey ad calcem pag. 34. Nec facile formas illas ante consonantem reperies, quare elisionem obtinere in iis suspicor, et cum antiquioribus editoribus illis locis scribendum esse μεταδοῦν', τιθεῖν' et συνιεῖν'. Syllabam αι elisam reperies vss. 445 et 1300.

Vs. 143 sqq.

οὐδείς πω ξεῖνον, Πολυπαΐδη, ἐξαπατήσας
οὐδ' ἱκέτην θνητῶν ἀθανάτους ἔλαθεν.

Θνητῶν, ait Bergk, quod cum οὐδείς iungendum foret, non caret offensione. Non autem de nihilo est, quod in codice Mutinensi, quem anno 1856 in Parisiensi bibliotheca cum altera Bergkii editione Lyricorum cum pulvisculo, quod aiunt, contuli, non θνητῶν legitur. sed (quod ab omnibus, qui codicem contulerunt, ab eo quoque, cuius collationem in libello suo publici iuris fecit van der Mey, neglectum esse video) θνητὼν per gravem. Iam quarto abhinc anno in editione

mea maiore Oedipi Regis, quae Traiecti ad Rhenum prodiit apud *Bosch*, significavi, Theognidem mihi videri scripsisse:

οὐδ' ἱκετὴν ἀλιτὼν ἀθανάτους ἔλαθεν.

Notissima est epica dictio ἀλιτεῖν et ἀλιτέσθαι θεούς, sed non tantum cum hoc obiecto componi verbum ἀλιταίνειν appareret ex loco Iliadis IX, 375: ἐκ γὰρ δή μ' ἀπάτησε καὶ ἤλιτεν. E regione oppositum est ἱκετὴν αἰδεῖσθαι. — In proxime praegressis vs. 138 nescio an iniuria van der Mey scribendum contendat: καὶ δοκέων θήσειν pro καί τε δοκῶν. Ab epica enim scribendi consuetudine hac quoque in re non descivisse vatem Megarensem discas ex vs. 662 καί τε πενιχρὸς ἀνὴρ κτέ. Cf. 359 et 597, quibus tamen locis suspecta scriptura est: vide Bergkii adnot. in ed. IIItia. Non magis probanda mihi videtur eiusdem viri docti suspicio (p. 48 sq.) vss. 111 sqq.:

οἱ δ' ἀγαθοὶ τὸ μέγιστον ἐπαυρίσκουσι παθόντες
μνῆμα δ' ἔχουσ' ἀγαθῶν καὶ χάριν ἐξοπίσω.

sanos fore, si scripseris παρόντων; cui coniecturae hanc addit interpretationem: „Boni vero tum *in praesentia* beneficiis „maxime fruuntur, tum *postea* debitam gratiam referunt." Graece tamen, ni fallor, sic scribi *non recte* potest nisi hoc sensu: *Boni vero, quod maximum est,* (nam hoc est τὸ μέγιστον; altero sensu articulus fuerat omittendus: dicitur enim μέγα, μεῖζον, μέγιστον ἀπολαύειν cett.) *fruuntur rebus praesentibus.* Et frustra hi vss. corriguntur, quippe manifesto interpolati ab homine antiqui Graeci sermonis turpiter ignaro. Illis enim non solum, quod iam observavit Bergk, inaudita est forma activa ἐπαυρίσκειν, sed etiam, quod vel peius est, metri angustiae versificem coegerunt, ut contra omnium usum et certam vocabuli vim μνῆμα δ' ἔχουσι diceret pro μνήμην sive μνεῖαν δ' ἔχουσι. Non autem dubito, quin is, qui bonorum mentionem aegre desiderans hos versiculos iratis Musis composuit, παθόντες adhibuerit pro εὖ παθόντες, ut significaret: *bonos et maxime frui beneficiis et gratos esse.*

Erat, quum ex eadem aut simili officina prodiisse suspicarer vss. 117 sq.:

Κιβδήλου δ' ἀνδρὸς γνῶναι χαλεπώτερον οὐδέν,
Κύρν', οὐδ' εὐλαβίης ἐστὶ περὶ πλέονος.

Hodie vero, re diligentius perpensa, neque adulterinos censeo cum Hartungio neque corruptos, ut videtur Bergkio. Commode enim licet interpretari: *καὶ οὐδὲν περὶ πλέονός ἐστιν εὐλαβίης: nec quicquam est cautela praestantius*, scil. in usu hominum. Qua sententia quid aut verius aut clarius? Rem, ut video, acu iam teligit Camerarius.

Bona autem interpretatio quam praeclare saepius ingentem levium coniecturarum nubem fuget dissipetque luculento nuper exemplo ostendit van der Mey librorum lectionem vindicans in vss. 595—598. Cui praeiverat iam Welcker pag. 132 ed. suae haec verissime annotans: „siquidem poeta „revera abdi„cat *ambiguum* amicum sed lenitate usus non prorsus se „amicitiae vinculum abrumpere ait, interiorem tantum illius „familiaritatem fugere: quod ille ne miretur, cum ita ferat „hominis natura, ut variatio delectet, igitur quasi sua id „culpa fiat non illius." Similiter librorum scriptura male me iudice a Bergkio mutata est vs. 441:

οὐδεὶς γὰρ πάντ' ἐστὶ πανόλβιος κτέ.

i. e. *nemo enim in omnibus rebus prorsus felix est*, quae sententia tum per se et vera est et perspicua, tum haud deterius (nam idem sic dici poterat: nemo mortalium infortunio prorsus caret. *Omnes enim mortales in nonnullis rebus infelices sunt.*) antecedit ea quae continuo sequuntur:

ἀλλ' ὁ μὲν ἐσθλὸς
τολμᾷ ἔχων τὸ κακὸν κτέ.

quam lenis sane Bergkii mutatio:

Οὐδεὶς γὰρ πάντ' ἐστὶν ἀνόλβιος.

Et dixerat fortasse, id quod iam coniecit Schneidewin, olim Bacchylides apud Stobaeum Flor. CIII 2:

Ὄλβιος, ᾧ τινι θεὸς μοῖραν τε καλῶν ἔπορε
σύν τ' ἐπιζάλῳ τύχᾳ ἀφνειὸν βιοτὰν διάγειν·
οὐ γάρ τις ἐπιχθονίων πάντα πανευδαίμων ἔφυ.

quo manifesto ducit lectionum varietas, quam vide apud Berg-

Apr 24, 25, 27, 1901. Dr. Langstaff Private Pts. Nos. 1, 2, 3.

Apr. 24. Pt. No. 1. Has had a cough for 3 months. Has had pain in the chest for 2 months. Has had fever for 2 months. Has had night sweats for 2 months. Has had chills for 2 months. Has had loss of appetite for 2 months. Has had loss of flesh for 2 months. Has had loss of strength for 2 months. Has had loss of sleep for 2 months. Has had loss of weight for 2 months. Has had loss of energy for 2 months. Has had loss of ambition for 2 months. Has had loss of interest in life for 2 months. Has had loss of hope for 2 months. Has had loss of faith for 2 months. Has had loss of confidence for 2 months. Has had loss of self-respect for 2 months. Has had loss of dignity for 2 months. Has had loss of modesty for 2 months. Has had loss of shame for 2 months. Has had loss of conscience for 2 months. Has had loss of morals for 2 months. Has had loss of principles for 2 months. Has had loss of character for 2 months. Has had loss of reputation for 2 months. Has had loss of friends for 2 months. Has had loss of family for 2 months. Has had loss of home for 2 months. Has had loss of everything for 2 months.

Apr. 25. Pt. No. 2. Has had a cough for 3 months. Has had pain in the chest for 2 months. Has had fever for 2 months. Has had night sweats for 2 months. Has had chills for 2 months. Has had loss of appetite for 2 months. Has had loss of flesh for 2 months. Has had loss of strength for 2 months. Has had loss of sleep for 2 months. Has had loss of weight for 2 months. Has had loss of energy for 2 months. Has had loss of ambition for 2 months. Has had loss of interest in life for 2 months. Has had loss of hope for 2 months. Has had loss of faith for 2 months. Has had loss of confidence for 2 months. Has had loss of self-respect for 2 months. Has had loss of dignity for 2 months. Has had loss of modesty for 2 months. Has had loss of shame for 2 months. Has had loss of conscience for 2 months. Has had loss of morals for 2 months. Has had loss of principles for 2 months. Has had loss of character for 2 months. Has had loss of reputation for 2 months. Has had loss of friends for 2 months. Has had loss of family for 2 months. Has had loss of home for 2 months. Has had loss of everything for 2 months.

Apr. 27. Pt. No. 3. Has had a cough for 3 months. Has had pain in the chest for 2 months. Has had fever for 2 months. Has had night sweats for 2 months. Has had chills for 2 months. Has had loss of appetite for 2 months. Has had loss of flesh for 2 months. Has had loss of strength for 2 months. Has had loss of sleep for 2 months. Has had loss of weight for 2 months. Has had loss of energy for 2 months. Has had loss of ambition for 2 months. Has had loss of interest in life for 2 months. Has had loss of hope for 2 months. Has had loss of faith for 2 months. Has had loss of confidence for 2 months. Has had loss of self-respect for 2 months. Has had loss of dignity for 2 months. Has had loss of modesty for 2 months. Has had loss of shame for 2 months. Has had loss of conscience for 2 months. Has had loss of morals for 2 months. Has had loss of principles for 2 months. Has had loss of character for 2 months. Has had loss of reputation for 2 months. Has had loss of friends for 2 months. Has had loss of family for 2 months. Has had loss of home for 2 months. Has had loss of everything for 2 months.

Vs. 155. *Μήποτε τοι πενίην θυμοφθόρον ἀνδρὶ χολωθείς*
μηδ' ἀχρημοσύνην οὐλομένην πρόφερε.

Longe malim: *μηδὲ χρημοσύνην κτέ.* Ita enim solet Theognis, cuius cf. vss. 389, 394, 560, 670. Forma *ἀχρημοσύνη* praeterea legitur unico loco, ni fallor, Odysseae XVII vs. 502, eoque omnium consensu interpolato. Vocabula *ἀχρήμων* et *ἀχρημονεῖν* Atticis relinquenda crediderim. Neque ambo vocabula prorsus eadem notione gaudent, siquidem *ἀχρημοσύνη penuriam* significat, *χρημοσύνη* (cf. *χρεῖος* et *χρεία*) paupertatis comitem egestatem, indigentiam, *necessitatem.* Servata codicum lectione, *δὶς ταὐτὸν ἡμῖν εἴρηκεν ὁ σοφὸς Θεόγνις*, mutata non item. Theognidi vs. 384 *πενίη* dicitur *μητὴρ ἀμηχανίης — ἥτ' ἀνδρῶν παράγει θυμὸν ἐς ἀμπλακίην* et mox vs. 389 pro *ἀμηχανίη* (= *ἀπορία*) substituitur *χρημοσύνη —, ἣ δὴ κακὰ πολλὰ διδάσκει κτέ.* Prorsus autem eodem modo quo h. l, ut eum scribendum suspicor, vocabula *πενίη* et *χρημοσύνη* iuncta reperies vs. 393 sq.:

ἐν πενίῃ δ' ὅ τε δειλὸς ἀνὴρ ὅ τε πολλὸν ἀμείνων
φαίνεται, εὖτ' ἂν δὴ χρημοσύνη κατέχῃ.

Vs. 168. *ὃν δὲ θεοὶ τιμῶσ', ὃς καὶ μωμεύμενος αἰνεῖ,*
ἀνδρὸς δὲ σπουδὴ γίνεται οὐδεμία.

Priorem horum versuum felici coniectura restituit Ahrens scribendo:

ὃν δὲ θεοὶ τιμῶσ', ὃς καὶ κωμεύμενος ἄνει [1]),

sed alterum nemodum, quod sciam, emendavit, nam Hermanni coniectura *ἀνδράσι* pro *ἀνδρὸς* quid proficiatur non video. Ipsa autem oppositio, nisi fallor, requirit:

ἀνδρὸς δὲ σπουδὴ γίγνεται οὐτιδάνη,

i. e. *οὐδενὸς ἀξία, ματαία.* Vocabulum de *rebus* adhibuit quoque Aeschylus Septem 361. Praeterea nescio an hi vss. cum duobus sequentibus arcte iungendi sint, sed ita ut simul iis postponantur. Locus ita correctus sic habebit:

1) Ad quam sententiam aliquis comparato Psalm. CXXVII, vs. 2.

θεοῖς εὔχου, θεοῖσιν ἔπι κράτος, οὗτοι ἄτερ θεῶν
γίγνεται ἀνθρώποις οὔτ' ἀγάθ' οὔτε κακά·
ὃν δὲ θεοῖ τιμῶσ', ὃς καὶ κωμεύμενος ἄνει,
ἀνδρὸς δὲ σπουδὴ γίγνεται οὐτιδάνη.

Ultimum versum non esse κακόφωνον docebit vs. 180:

δίζησθαι χαλεπῆς, Κύρνε, λύσιν πενίης.

Cf. 174 multique alii apud Theognidem. Quod autem γίγνεται [1]) scripsi nemo amplius credo improbabit post ea maxime quae, ut alia hoc genus multa, diligenti veterum inscriptionum collatione docuit N. Wecklein in aureo libello, qui inscribitur: *Curae epigraphicae ad Grammaticam Graecam et poetas scenicos pertinentes* p. 56 sq. Quod egregium opusculum criticis etiam atque etiam commendo.

Vs. 173. ἄνδρ' ἀγαθὸν πενίη πάντων δάμνησι μάλιστα
καὶ γήρως πολιοῦ, Κύρνε, καὶ ἠπιάλου.

Haud ignoro Graece dici μάλιστα τῶν ἄλλων, μέγιστος τῶν προγεγενημένων similiaque (cf. 812), quae a nostra loquendi consuetudine discrepant; locum tamen huiusce similem me legere non memini. Nam quod vss. 273 sqq. scribitur:

τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις, θανάτου τε
καὶ πασέων νούσων ἐστι πονηρότατον κτέ.

ibi maxime ob additum θανάτου vix dubito Hartungium bene rescripsisse πονηρότερον, quum praesertim, quod nemo palaeographiae peritus ignorat, comparativorum et superlativorum terminationes perpetuo confundantur. Neque vero utriusque loci eadem ratio est. Vs. enim 174, si nihil a scribis peccatum est, e μάλιστα vs. praecedentis mente repetendus videtur comparativus μᾶλλον. Nescio tamen an potius poetae manus haece fuerit:

καὶ γήρως πλεῖον, Κύρνε, καὶ ἠπιαλοῦ,

ut librarius in evanescenti scriptura notissimum senectutis epitheton videre sibi visus esse credatur. — Sequuntur nobilissimi vss., quos certatim veteres laudant:

1) Ita recte van der Mey, quem vide ad calcem p. 1.

ἦν δὴ χρὴ φεύγοντα καὶ ἐς βαθυκήτεα πόντον
ῥίπτειν καὶ πετρέων, Κύρνε, κατ' ἠλιβάτων.

Aliquot annis abhinc perscrutans codicem Vossianum (in Leidensi bibliotheca), qui continet Aphthonii progymnasmata, ad h. l. repperi scholium, quod, licet rem contineat procul dubio fictam, adscribere non gravabor: *ἐξ ἐλεγίης πρώτης μὲν πρὸς Κύρνον βασιλέα ἰσόχρονον ὑπάρχοντα Κυψέλῳ Κορινθίῳ.* Ansam huic fabellae dedisse suspicor vs. 894:

ὡς δὴ Κυψελιδῶν Ζεὺς ὀλέσειε γένος,

ubi vide quae notavit Bergk ed. III, quem nollem poetae Alexandrini testimonii usum esse ad refellendam veram, nisi fallor, Cobeti suspicionem antiquissimo vati reddentis: *πῶς ἂν — γένος;* Animadversione autem dignissima sunt prima scholii verba *ἐξ ἐλεγίης πρώτης*, nisi forte voluit *ἐξ ἐλεγιῶν πρώτης* i. e. *e priore elegiarum libro.*

Vs. 183. *κριοὺς μὲν καὶ ὄνους διζήμεθα, Κύρνε, καὶ ἵππους*
εὐγενέας, καί τις βούλεται ἐξ ἀγαθῶν
βήσεσθαι· γῆμαι δὲ κακὴν κακοῦ οὐ μελεδαίνει.

Huius loci valde controversi, ex mea quidem sententia, sensus hic esse debet: arietes quidem et asinos et equos tum quaerimus (emendo scil.) generosos tum e generosis parare nobis studemus (submittendo scil. maribus nobilibus nobiles feminas): contrarium morem sequimur in ducenda uxore liberisque procreandis; saepe enim divitiarum causa uxorem ducimus de plebe, ita ut liberi nascantur nobis ignobiliores. Huc enim pertinent ista vs. 191: *οὕτω μὴ θαύμαζε γένος — ἀστῶν μαυροῦσθαι.* Hinc neque probanda mihi videtur codicis optimi lectio *βήσεσθαι*, neque quod e marginali lectione *βίνεσθαι* coniecit Bergk, etiamsi concedam eam aut ex *βαίνεσθαι* aut ex *βινεῖσθαι* prognatam esse posse, neque quod nuper indidem elicuit van der Mey *γίγνεσθαι*, sed unice veram existimo scripturam, in qua conspirant libri Stobaeenses, *κτήσασθαι*, cui proxime accedit codex Mutinensis. Et auctorem loci Pseudo-Xenophontei apud Stobaeum Flor. 78, 14, quem ipse v. d. Mey attulit p. 4, saltem non legisse *γίγνεσθαι* luce

clarius testantur eius verba: *ὤετο γὰρ οὔτε ἄνθρωπον οὔτε τῶν ἄλλων οὐδὲν ἂν ἀγαθὸν εἶναι, εἰ μὴ τὰ γεννήσοντα ἀγαθά εἴη κτέ.* Tenduntque eodem verba Horatiana Od. IV. 4: *est in iuvencis, est in equis patrum virtus cett.*

Vs. 227 sqq.:

Πλούτου δ' οὐδὲν τέρμα πεφασμένον ἀνθρώποισιν·
οἳ γὰρ νῦν ἡμῶν πλεῖζον ἔχουσι βίον,
διπλάσιον σπεύδουσι· τίς ἂν κορέσειεν ἅπαντας; κτέ.

In his Solonis versibus, qui ut huius aliorumque poetarum permulti intermixti leguntur in Theognidea farragine, iure homines doctos offendit sensu vacuum illud *ἅπαντας*. Verum neque *πένητας*, quod Ahrens, neque, quod leniter sane Doederlin coniecit, *κορέσει' ἕνα πάντως* sententiae convenire propalam est Ego non dubito quin in *ΑΠΑΝΤΑC* lateat *ΑΠΛΗCΤΟΥC: τίς ἂν κορέσειεν ἀπλήστους; quis satiabit insatiabiles?* Mox vs. 232 pro *τειρομένοις* egregie *τισομένην* habent libri Stobaei Flor. IX 25, neque indidem praeferenda non est scriptura *ἡμέων*, num *διπλασίως*, dubito. Consulto pleraque immutasse Theognideorum concinnatorem non credo Bergkio; si fecisset, longe plura, credo, mutasset, ut aliquatenus certe fraus latere posset. Et *τειρομένοις* quidem aeque ineptum est quam aptum *τισομένην*.

Vs. 235 sq. lenissima mutatione sic possunt restitui:

οὐδέν ἔτι πρέπει ἡμιν, ἅτ' ἀνδράσι σωζομένοισιν,
ἀλλ' ὅσα πάγχυ πόλει, Κύρνε, ἁλωσομένη.

nihil (i. e nequaquam) *amplius nos decent quae* (decent) *viros salvos, sed quaecunque* (decent) *urbem, Cyrne, quae haud dubie expugnabitur.* Reliquorum coniecturas vide apud Bergkium. Mutinensis habet *ἐπιτρέπει ἡμῖν ἅτ'* et *ἀλλ' ὡς*, cetera plane, ut ego scripsi. Verbum *ἁλίσκομαι* habuisse olim digamma nemo iam dubitat. Vide v. c. Iliad. IX 592 ed. Bekker. Quare nihil est quod in codice *Κύρνε ἁλωσομένη* scriptum exstare miremur.

Vs. 237 sqq. *σοὶ μὲν ἐγὼ πτέρ' ἔδωκα κτέ.*

Licet et ego dubitem cum Bernhardyo, cui assensus est van

der Mey p. 23 sq., num genuina sit haec, ut Bergkio visa est, poesis Theognidea, procul tamen abest, ut hanc elegiam aut valde novitiam aut insulsissimam esse iudicem. „Quid est inep„tum et insulsum, ait van der Mey, si hoc carmen non est? „Comparatur Cyrnus cum avi. Esto sane: sed quid facias poeta „qui serio dicat *avem* post mortem non *equo* per continentem „Graecium et insulas *circumvectum esse.*" Quae dura crisis est, et, ut quod sentio dicam, prorsus immerita. Nam neque *avem esse* Cyrnum poeta dicit, sed *initio carminis* cum ave comparat, *volitantem*, ut Ennii verbis utar, *per ora virum*, *πολλῶν κείμενον ἐν στόμασιν* (240), et, *dudum ista imagine omissa*, [1]) non ante vs. 249, h. e. duodecimo demum versu, sequuntur illa: *οὐχ ἵππων νώτοισιν ἐφήμενος*. Si quid in his versibus insulsum est, potius hoc est, quod de *equitatione* omnino sermo est per insulas maris Aegaei:

καθ' Ἑλλάδα γῆν στρωφώμενος ἠδ' ἀνὰ νήσους
ἰχθυόεντα περῶν πόντον ἐπ' ἀτρύγετον,
οὐχ ἵππων νώτοισιν ἐφήμενος.

At, quia ne pessimi quidem poetae in equis homines faciunt per mare vehentes, certum est aut, quae Bergkii suspicio est, post vs. 247 distichon intercidisse, cuius hexameter exitu simillimus fuerit fini vs. 247, v. c. *οὐκ ἀνὰ νηυσίν* (in Vaticano vs. 247 sic terminatur: *ἠδ' ἂν ἀνήσῃ*), aut ipsa verba *οὐχ ἵππων νώτοισιν ἐφημενος* corrupta esse et olim continuisse necessariam illam de navibus mentionem. Ego dudum suspicatus sum:

οὐχ ἵπποις ἢ νηυσὶν ἐφήμενος κτέ.,

quibus tam maritimum quam terrestre iter indicatum sit.

Attamen *νηυσὶν ἐφήμενος*, licet per zeugma sic scribi potuerit, placet mediocriter. Quapropter do manus Bergkio.

Confidenter igitur pronuntio non esse hanc elegiam insul-

1) Id apparet e vs. 239:

Θοίνης δὲ καὶ εἰλαπίνῃσι παρέσσῃ,

quod non cadit, opinor, in avem.

sam: addo, satis elegantem et, unde non valde novitiam esse apparet, sermone puro conscriptam numerisque valde suavibus ac modulatis. Non tamen spirat illam simplicitatem, qua antiquissima Graecorum poesis insignis est, ita ut dudum post Theognidem conditam esse habeam persuasum nec antequam, ut ait Bernhardy, tam Athenis quam in reliqua Graecia (*κατ' Ἑλλάδα — ἠδ' ἀνὰ νήσους*) carmina Theognidea in symposiis cantitarentur. Van der Mey si audiamus, clausit olim librum alterum elegiarum, qui totus est de impuro puerorum amore. Quae sententia non sane est prorsus improbabilis propter extremos illos versus 253 sq.:

αὐτὰρ ἐγὼ ὀλίγης παρὰ σεῦ οὐ τυγχάνω αἰδοῦς,
ἀλλ' ὥσπερ μικρὸν παῖδα λόγοις μ' ἀπατᾷς,

modo revera ad hanc elegiam olim pertinuerint; qua de re etiam propter vitiosum prioris versus sermonem dubito. [1]) Cobeti autem correctio: *αὐτὰρ ἐγὼ οὐδ' ὀλίγης παρὰ σεῦ νῦν τυγχάνω αἰδοῦς* ita demum probanda foret, si a bono poeta hos vss. profectos esse constaret.

Sunt vero hi duo vss., tam formam quam argumentum si respiciamus, dignissimi, qui eroticis istis accenseantur. Ad illam quod attinet, verbo pauca notabo: Vs. 1247 *φρόντισον ἔχθος ἐμὸν παὶ ὑπέρβασιν* pro *καὶ σὴν ὑπέρβασιν*. Vs. 1259 *ἐπίκειται*, ubi antiquorum usus requirit *περίκειται* vel *ἀμφίκειται*. Vs. 1305 et saepius *παιδείη* pro *ἥβη*. Vs. 1305 sq. *θύμῳ γνοὺς — τοῦτο συνείς*: ingratissima, paucissimis interpositis, abundantia, quali iterum offendimur vs. 1312 sq.: *τούτοις — οὐ μέν δὴ τούτοις*. Vs. 1307 *βιήσεαι* sensu Passivo, deinde subabsurde *ὄβριμε παίδων*. Vs. 1309 *ὥσπερ ἐγὼ νῦν ὧδ' ἐπὶ σοί*. Abundat *ὧδε*, sed metro aliquid h. l. deerat, ut supererat vs. 1247. Vs. 1311 *διῶμμαι* pro *διεόρακα*. Vs. 1316 *ἔχισθα* (s. *ἔχεσθα*, cf. Bgk.) sublectum est Aeolensibus. Vs. 1322 *γνοὺς ἔρος ὡς χαλεπὸν γίνεται ἀνδρὶ φέρειν*. Veteres solent: *γνοὺς ἔρον ὡς κτέ*. V. 1357 *παιδοφιλής*, qua

1) Iam Welcker, ut hanc plagulam corrigens animadverti, eos a reliquis separavit.

analogia tuear, ignoro. Nam debet significare, *qui a pueris amatur*, non *puerorum amator*, i. e. φιλόπαις sive παιδεραστής, quod hîc sensus requirit. Vs. 1359 περὶ παῖδα πονούμενον εἰς φιλότητα. Eleganter scilicet et tersa Graecitate! Vs. 1363 οὐδέ με πείσει — ὥστε με μὴ σε φιλεῖν. Antiquis Graecis pronomen semel positum sufficit. Vs. 1367 sq. si sani sunt, πιστός dicitur is, *cui quis fidelis est.* Sed fieri potest, ut poeta dederit:

παιδός τοι χάρις ἐστί, γυναικὶ δὲ πίστις ἑταίρῳ(οις)
οὐδεμί', ἀλλ' αἰεὶ τὸν παρεόντα φιλεῖ.

Legitur enim: πιστὸς ἑταῖρος οὐδείς. Ni forte malis: γυναικὶ δὲ πιστὸς ἑταῖρος οὐδείς, οὕνεκ' ἀεὶ τὸν παρεόντα φιλεῖ.

Vs. 1380: ὠνήμην ἔρδων οἷά τ' ἐλεύθερος ὤν.

Οἷά τε Graece poni solet pro ἅτε, ὥστε, i. e. *quippe*, sed huius versiculi auctor potius voluisse videtur: ἔρδων τοιαῦτα οἷα ἂν ἔρδοι ἐλεύθερος, ita ut τε turpiter abundet. An forte ἔρδειν usurpavit absolute = πράττειν? Verum hic usus mihi quidem ignotus est.

Haec, quibus alia attentus horum carminum lector addere forsitan poterit, eo potissimum consilio adnotavi, ut, si opus sit, novum argumentum accedat opinioni, quam aliis iisque minime spernendis argumentis post Welckerum stabilire aggressus est van der Mey in opusculo saepius a me laudato et laudando, in altero illo elegiarum libro, qui in codice Mutinensi ΕΛΕΓΕΙΩΝ Β inscriptus, incipit inde a vs. 1231, ne unum quidem versum reperiri ab ipso Megarensi poeta compositum. Addo erotica haec carmina nulla re insignia esse praeterquam singulari exilitate et cogitationum penuria. Ad nauseam usque repeuntur Κυπρογενοῦς δῶρον Ἰοστεφάνου similesque flosculi. Saepe autem qui ea condidit verba et voces Theognideas in suam rem convertisse bene iam ostendit van der Mey, quem tamen *parodias* ista carmina vocasse nollem. Non enim ridendi causa (nihil enim istis nugis aut faceti aut ridiculi inest) illis usus esse mihi videtur sed tum, quo facilius ingenii sui steri-

litati occurreret, tum etiam fortasse, ut ista pro genuinis venditaret popularibus suis. Quod autem attinet ad istarum nugarum argumentum, nimis vir doctissimus miserum earum conditorem exagitasse mihi videtur. Etenim talia non ad morum nostrorum nostraeque humanitatis normam, sed ad exiguam Graecarum his de rebus opinionum severitatem exigenda esse et diiudicanda equidem arbitror. Ne antiquiores quidem et Theognidi aequales poetas ab ista labe immunes esse satis superque constat. Quis, ut hoc utar, pro suae aetatis pede moduloque meliore vitae morumque fama vixit quam Pindarus? Hunc tamen vide quid canere non erubescat in fragmento, quod servavit nobis Athenaeus XIII 601 C.:

Χρῆν μὲν κατὰ καιρὸν ἐρώτων δρέπεσθαι, θυμέ, σὺν ἁλικίᾳ·
τὰς δὲ Θεοξένου ἀκτῖνας προσώπου μαρμαριζοίσας δρακείς
ὃς μὴ πόθῳ κυμαίνεται, ἐξ ἀδάμαντος
ἢ σιδάρου κεχάλκευται καρδίαν
ψυχρᾷ φλογί, πρὸς δ' Ἀφροδίτας ἀτιμασθεὶς ἑλικοβλεφάρου
ἢ περὶ χρήμασι μοχθίζει βιαίως, ἢ γυναικείῳ θράσει
ψυχρὰν φορεῖται πᾶσαν ὁδὸν θεραπεύων,
ἀλλ' ἐγὼ τᾶσδ' ἕκατι κηρὸς ὣς δαχθεὶς ἕλᾳ
ἱρὰν μελισσᾶν τάκομαι, εὖτ' ἂν ἴδω παίδων νεόγυιον ἐς ἥβαν' κτέ.

Qui plura id genus requirit, legat mihi Ibyci fr. 2, Anacreontis fr. 2, 3, 4, 24, 45, 46, 66; Mimnermi fr. 1 et 5; Solonis fr. 24, et 25, quod est cur adscribam:

ἔσθ' ἡβῃς ἐρατοῖσιν ἐν ἄνθεσι παιδοφιλήσῃ
μηρῶν ἱμείρων καὶ γλυκεροῦ στόματος.

His enim lectis, ut opinor, non ambiges quo sensu accipienda sint illa quae servavit in Lyside p. 212 *E* Plato:

ὄλβιος ᾧ παῖδές τε φίλοι καὶ μώνυχες ἵπποι
καὶ κύνες ἀγρευταὶ καὶ ξένος ἀλλοδαπός.

Non igitur vitio vertendum poetastro nostro, quod facit van der Mey p. 33, si haec verba de puerorum amore interpretatus similiter canit vs. 1255:

ὅστις μὴ παῖδας τε φιλεῖ καὶ μώνυχας ἵππους
καὶ κύνας, οὔποτε οἱ θυμὸς ἐν εὐφροσύνῃ.

Neque aliter Solonis verba intellexerunt auctores Graeci, quorum locos in adnotatione attulit Bergk ed. III Lyr. p. 429.

Vs. 257 sqq.:

Ἵππος ἐγὼ καλὴ καὶ ἀεθλίη, ἀλλὰ κάκιστον
ἄνδρα φέρω, καί μοι τοῦτ' ἀνιηρότατον,
πολλάκι δ' ἠμέλλησα διαρρήξασα χαλινόν
φεύγειν, ὠσαμένη τὸν κακὸν ἡνιόχον.

Erotici argumenti esse hos vss. post Welckerum bene contendit van der Mey p. 17. Comparare iuvat, ne quis de huius rei veritate amplius dubitet, Anacreontis fr. 4: *ὦ παῖ παρθένιον βλέπων — τῆς ἐμῆς ψυχῆς ἡνιοχεύεις*, sed imprimis fr. 75, quod singularis est elegantiae:

Πῶλε Θρῃκίη, τί δή με λοξὸν ὄμμασιν βλέπουσα
νηλεῶς φεύγεις, δοκέεις δέ μ' οὐδὲν εἰδέναι σοφόν;
ἴσθι τοι, καλῶς μὲν ἄν τοι τὸν χαλινὸν ἐμβάλοιμι,
ἡνίας δ' ἔχων στρέφοιμί σ' ἀμφὶ τέρματα δρόμου·
νῦν δὲ λειμῶνάς τε βόσκεαι κοῦφα τε σκιρτῶσα παίζεις,
δεξιὸν γὰρ ἱπποσείρην οὐκ ἔχεις ἐπεμβάτην.

Theognideorum auctor (de Anacreonteis res ad liquidum perduci vix potest) virum comparare videtur cum *equite* (qui in *κέλητι ἵππῳ* vehatur), non cum *auriga*, quae propria est vis vocabuli *ἡνιόχος*. De novitio hoc vocabuli usu cf. Passovi lexicon in voce, qui praeter hunc ipsum locum citat Aristid. II p. 84.

Ceterum pro *ὠσαμένη* (i. e. *ἀποσεισαμένη*) *ἀπωσαμένη* a glossatore profectum legitur in libris optimis, unde Bergk scribendum suspicatus est:

φεύγεν ἀπωσαμένη τὸν κακὸν ἡνιόχον,

quae coniectura vel idcirco repudianda, quod nullum est in his versibus dorismi vestigium [1]).

1) Neque eiusmodi formis, ut ita dicam, popularibus poetae elegiaci unquam usi esse videntur. Qui autem talia admitteret poeta, huic vix licebat, opinor, vocalem in voce *καλή* Ionum more producere, ut factum vides vs. 257, quam rem nemo eorum, qui aut Dorica aut Aeolica dialectu in poesi usi sunt, sibi permisisse videtur. Inspice Terpandri fr. VI; Alcmanis fr. 65; Sapphus fr. 1, 9. et

Sine caussa de vitio suspecta est ac tentatur vs. 267:

γνωτή τοι πενίη γε καὶ ἀλλοτρίη περ ἐοῦσα,

i. e. *nosti sane quid sit paupertas, licet aliena sit*, i. e. *licet ipse pauper non sis.* Verba, ni fallor, satis perspicua, quibus optime introducuntur sequentia:

οὔτε γὰρ εἰς ἀγορὴν ἔρχεται οὔτε δίκας·
πάντῃ γὰρ τοὔλασσον ἔχει κτέ.

Ubi nemo Graece peritus haerebit in priore particula *γάρ*, quae ordiri solet sententiam in praegressis adnuntiatam.

Lenius quam hucusque factum esse video emendari poterit vs. 288:

ἐν γάρ τοι πόλει ὧδε κακοψόγῳ ἀνδάνει οὐδέν·
ωσδετοσωσαιει πολλοὶ ἀνολβότεροι.

Repraesentavi lectionem codicis Mutinensis ex mea collatione (Bekkeriana, qua et Bergk utitur et Christ. Ziegler in novissima editione, Tubingae 1868, habet *ώσδετοσωσαιειἰ*, ea qua van der Mey utitur *ωσδετοσωσαι εἰ*), unde mutatione perexigua exsculpo:

ἐς δὲ τὸ σῶσ' αἰεὶ πολλοὶ ἀνολβότεροι.

3, 1. 11, 2. 14. 28, 1. 79, 2. 85, 1. 101, 1 et 2. 104, 1 et 2; Alcmaeonis fr. 30; Erinnae fr. 6, 3; Simonidis Cei fr. 4, 2. 5, 7. 12, 3. 31, 3. 40, 3. 70, 1. Bacchylidis fr. 1, 1 et 25. Pindarus quoque ubique vocalem in ea voce contraxit. Contra Iones tam epici quam iambographi constanter producunt. De Homero (Hesiodoque) res omnibus nota: tironum in gratiam afferam iambographorum locos. Vide igitur Archilochi fr. 6, 4. 13, 1. 21, 3. 29, 2. 77. 1; Simonidis Amorgini 7. 51 et 87. Hoc quoque indicio vitium deprehendas in Ananii (apud Athen. VII, p. 282 B) reliquiis, ubi cum Bergkio coniicio vs. 2 sic scribendum esse:

τῶν θέρεα καλῶν δ' ἄριστον κτέ.

Poetae elegiaci plerumque vocalem ad epicorum exemplum producunt, paullo rarius corripiunt. Productae vocalis apud Solonem exempla sunt fr. 12, 23 et 40, correptae ibidem vs. 21; Tyrtaeus vocalem produxit fr. 4, 7, fr. 10, 1 et 30, correptae non sunt in eius reliquiis exempla. Apud Mimnermum unicum exstat productae exemplum fr. 11, 4, correptae nullum. In Theognideis producitur vocalis vs. 16, 242, 609, 683, 1019, 1216, 1336, 1350, 1377; corripitur 17 bis, 282, 652, 696, 994, 1259, 1280, 1282, 1329 (sed rectius ibi Hermann *σοί τε διδοῦν' ἔτι καλον*) 1369 bis. Ex horum numero fortasse eximendus vs. 696, ubi expuncta vocula *δέ* paene malim:

τέτλαθι· τῶν καλῶν οὔτι σὺ μοῦνος ἐρᾷς.

In civitate, ait, adeo prona ad vituperandum nullum consilium placet: ad sospitandum autem *multitudo* semper est stolidior; i. e. in populari imperio, ubi periculum civitati imminet, bona consilia ad eam sospitandam capi non possunt; nam nullum consilium satis placet; nihil non vituperante populo (pro *κακοψόγῳ* cum Bergkio scribam *φιλοψόγῳ*), cui ipsi deest ad bene consulendum prudentia atque peritia. *Ἄνολβος* interdum ponitur pro *ἀνόητος*, ut recte vocabulum interpretatur schol. ad Soph. Aiac. 1135. Vide Ant. 1013 et 1251. Cf. 1328. Non igitur opus est coniectura, quae olim mihi placebat:

ὡς δ' αὐτοὶ σῶσαι πολλοὶ ἀνολβότεροι.

Aliorum coniecturas suasque recenset Bergk in Lyricorum ed. III. Pertinere fragmentum videtur ad eandem elegiam, unde sumpti sunt vss. 235 sq. et 817—820.

Sed utcumque est haec mutatio lenis, nihil tamen ad eam medicinam, quam adhibere mihi feliciter contigit loco 271—275:

Ἴσως τοι τὰ μὲν ἄλλα θεοὶ θνητοῖς ἀνθρώποις
γῆράς τ' οὐλόμενον καὶ νεότητ' ἔδοσαν·
τῶν πάντων δὲ κάκιστον ἐν ἀνθρώποις, θανάτου τε
καὶ πασέων νούσων ἐστὶ πονηρότατον,
παῖδας ἐπεὶ θρέψαιο καὶ ἅρμενα πάντα παράσχοις,
χρήματα δ' ἐγκαταθῇς, πόλλ' ἀνιηρὰ παθών,
τὸν πατέρ' ἐχθαίρουσι, καταρῶνται δ' ἀπολέσθαι,
καὶ συγέουσ' ὥσπερ πτωχὸν ἐπερχόμενον.

Merito homines docti offensi sunt tum violata syntaxi tum usu verbi *ἐγκατατιθέναι* pro *κατατιθέναι*, sed nemini cessit emendatio, neque Bergkio: *χρήματα δ' εἰ καταθῇς*, neque Hartungio: *παρασχών χρήματα κατθείης* proponenti. Namque illud si legas, offensioni erit vocula *δέ*, si hoc, participium Aoristi pro Praesenti; ut taceam mutationis audaciam. At ne litera quidem mutata haec salva erunt, modo tecum reputes literatura ante-Euclidea verba vitiata *χρήματα δ' ἐγκαταθῇς* sic scripta fuisse: *ΧΡΕΜΑΤΑΔΕΓΚΑΤΑΘΕΙC*, quae duce Grammatica et sana ratione post Euclidis tempora transcribenda fuerant in *ΧΡΗΜΑΤΑΔΗΓΚΑΤΑΘΕΙC*, i. e. *χρήματα*

δὴν καταθείς. (Cf. Theogn. 595 et 1243, Sol. fr. XIII, 16 ap. Bgk. ed. III) Satis enim constat ex inscriptionibus codicibusque vetustis moris fuisse Graecis, ut non tantum, quod hodie facimus, in compositione, sed etiam extra compositionem pro litera *N*, sequente *K Γ* aut *X*, scriberetur *Γ*. Neminem igitur posthac repertum iri arbitror, quin hanc unice veram scripturam esse intellegat. Leve tamen vitium fortasse corrigendum superest in versu sequenti: nam, ut bene cohaereant vss. 277 sq. cum vss. 278 sq. [1]), totum locum in hunc modum scriptum malim:

τῶν πάντων δὲ κάκιϛον ἐν ἀνθρώποις, θανάτου τε
καὶ πασέων νούσων ἐστι πονηρότερον,
παῖδας ἐπεὶ θρέψαιο καὶ ἅρμενα πάντα παράσχοις,
χρήματα δὴν καταθείς, πόλλ' ἀνιηρὰ παθών,
τὸν πατέρ' εἰ 'χθαίρουσι, καταρῶνται δ' ἀπολέσθαι,
καὶ ϛυγέουσ' ὥσπερ πτωχὸν ἐπερχόμενον.

Quod ad εἰ 'χθαίρουσι pro ἐχθαίρουσι attinet, tam leve est scribendi discrimen errorque adeo proclivis, ut nolim provocare ad veteris literaturae morem, quo haud raro diphthongus *ϵI* scribebatur per ϵ. Dubito tamen an omnino recte Bergk p. 1362 hunc usum eo restrinxerit, ut perhibeat „Ubi I nativum „et primigenium sit, ubi diphthongus ex duabus peculiaribus „vocalibus coaluerit, etiam veteres ut par sit *EI* scribere so„litos esse, velut μεγαλοσθένει, ἑκτορειος, δοκεῖ."

Quam rem ut plerumque observari in titulis viro acutissimo eo facilius concedo, quod mihi olim perscrutanti corpus Graecarum inscriptionum idem compertum est, ita nusquam ab hac scribendi norma antiquos Graecos descivisse verum non esse arguit v. c. titulus 71 ap. Böckhium, exaratus inter Ol. 82 et 83, in quo scriptum repperi *TAMIϵON* pro ταμιειον. Cf. N°. 76 (Ol. 90. 2) πρυτανες pro πρυτανεις, in quibus certe voca-

1) Non haererem in huius loci structura (— ἐστι πονηρότερον — ἐχθαίρουσιν), si in protasi additum foret τόδε. Nihilominus εἰ 'χθαίρουσι prorsus necessarium esse non contendo.

bulis I nativum est et primigenium. Vix tamen credo, Athenienses in *εἰ*, *ἐπεί* similibusque unquam I omisisse. Certe nullum, quod sciam, exstat eius rei vestigium.

Vs. 284 *μήθ' ὅρκῳ πίσυνος μήτε φιλημοσύνῃ*. Lectio duorum codicum Parisinorum *συνημοσύνῃ* eo magis mihi arridet, quod coniectura olim in eam incideram. Cf. Hom. Il. B 339: *πῇ δὴ συνθεσίαι τε καὶ ὅρκια βήσεται ἡμῖν;* Plut. Lycurg. cap. 2: *ὅρκια καὶ ὁμολογίαι;* Xen. Ages. III 2: *ὅρκους καὶ σπονδάς*. *Φιλημοσύνη* praeter h. l. apud Graecos auctores frustra quaeres. Idem valet de *φιλήμων*, unde formatum sit necesse est. *Φιλήμων* enim ubique est nomen proprium, nusquam appellativum. Quare diligenter videndum, annon h. l. libri deteriores genuinam poetae manum servaverit.

Vs. 295. *κωτίλῳ δ' ἀνθρώπῳ σιγᾶν χαλεπώτατον ἄχθος,*
φθεγγόμενος δ' ἀδαής, οἵσι παρῇ, μέλεται.

Turnebi coniectura *πέλεται* adiutus, suspicor:

φθεγγομένου δ' ἅμ' ἄσῃ, τοῖσι παρῇ, πέλεται.

i. e. *statim ut loquitur, fastidium fit iis quibus adest.* De *ἅμα* addito participiis omnia nota sunt. Vox *ἄσῃ* priorem syllabam corripit apud Eur. Med. 245 et Sapph. fr. I, 3. Fortasse *οἵσι* poterit servari. Vide quae disputavi p. 3. Aliorum coniecturas reperies apud Bergkium in ed. III.

Vs. 309 sqq. recte sic corrigunt:

ἐν μὲν συσσίτοισιν ἀνὴρ πεπνυμένος εἴη,
πάντα τε μιν λήθειν ὡς ἀπέοντα δοκοῖ,
εὖ τε φέροι τὰ γελοῖα, θύρηφι δὲ κάρτερος εἴη.

Sed qui subsequitur vs.:

γιγνώσκων ὀργὴν ἥν τιν' ἕκαστος ἔχει,

quid eo faciamus, nescio. Nam si, quod suasit Bergk, hunc versum et 310 alterum in alterius locum transponas, minus commodum nascitur *διὰ μέσου* vocabulorum *θύρηφι — εἴη*. Hoc video vs. 312 constare iisdem paene verbis, quibus vs. 214:

συμμίσγων ὀργὴν ἥντιν' ἕκαστος ἔχει.

eque loco non male legi posse *γιγνώσκων ὀργὴν κτέ*. Cf. 8, 420, 898, 960 et 1059 sq., quamquam is qui panxit

vss. 1071—1074 iam habuit ante oculos *συμμίσγων*, quod sane *potest* explicari.

Vs. 325 sqq.:

εἴ τις ἁμαρτωλοῖσι φίλων ἐπὶ παντὶ χολῶτο,
οὔ ποτ' ἂν ἀλλήλοις ἄρθμιοι οὐδὲ φίλοι
εἶεν· ἁμαρτωλαὶ γὰρ ἐν ἀνθρώποισιν ἔπονται
θνητοῖς, Κύρνε· θεοὶ δ' οὐκ ἐθέλουσι φέρειν.

Recte in dubium vocatum est *ἐν* vs. 327, quod Bergk in *ἐπ'*, Emperius in *ἅμ'* mutandum esse censet: sed quid in ultimis quae adscripsi verbis (*θεοὶ — φέρειν*) aut vitiosi aut inepti insit, me prorsus non videre confiteor. Rectissime, ni fallor, locum iam expedivit Welcker, ad cuius adnotationem lectorem relegasse sufficiet. Non magis probare possum Bergkii sententiam corruptos esse vss. 331 sq.

„Ησυχος, ὥσπερ ἐγώ„, μέσσην ὁδὸν ἔρχεο ποσσίν
μηδ' ἑτέροισι διδούς, Κύρνε, τὰ τῶν ἑτέρων,

et scribendum *μηδ' ἑτέρωσε δίου*, hac addita interpretatione: *neve dextrorsum neve sinistrorsum aliorum vestigia sequere.* Nam tum valde vereor ut haec Graece dicta sint, tum nihil est in codicum lectione quod iure reprehendas. Nempe vs. posteriore prorsus idem *negative* dicitur, quod *positive* dictum est vs. 544:

ἶσον ἀμφοτέροισι δόμεν.

„*Ad meum exemplum,*" „ait, *mediam tranquillus sequere viam, suum tribuens utrisque, neutrisque partibus favens.*" Pertinent haec ad eandem rem, quam poeta suasit vs. 219 sq.:

μηδὲν ἄγαν ἄσχαλλε ταρασσομένων πολιητέων,
Κύρνε, μέσην δ' ἔρχευ τὴν ὁδόν, ὥσπερ ἐγώ.

Vs. 347 sq.:

ἐγὼ δὲ κύων ἐπέρησα χαράδρην,
χειμάρρῳ ποτάμῳ πάντ' ἀποσεισάμενος.

Imago non satis dilucida, nec quicquam prodest citasse Anacreontis fragmentum apud Hephaestionem 68: *μεγάλῳ δηὖτέ μ' Ἔρως ἔκοψεν ὥστε χαλκεὺς πελέκει, χειμερίῃ δ' ἔλουσεν ἐν χαράδρῃ.* Poeta, qui omnia sua amiserat, sese comparat cum cane, qui pernataverit torrentem, fluminis vi omnia

ἀποσεισαμένῳ. At cani, opinor, nihil est quod in flumine perdat, praeter sordes, quibus tamen poeta bona sua comparare vix poterat. Canis in flumine perdit, quibus libentissime careat: poeta perdiderat, quae tanti faciebat, ut inimicorum, a quibus bonis exutus fuerat, sanguinem bibere gestiret (*τῶν εἴη μέλαν αἷμα πιεῖν*). Praeterea *ἀποσεισάμενος* melius dictum foret de cane, qui pernatato torrente tamdiu tremebundus agitetur, donec ne stilla quidem aquae pilis inhaereat. De qua re in hac comparatione sermonem non esse satis probant verba praecedentia.

Quia autem *ἀποσείεσθαι* proprium est de iumentis, quae tergo imposita sunt, *excutientibus*, eaque imago rei de qua agitur apprime foret consentanea, longe mallem:

ἐγὼ κάνθων ἐπέρησα χαράδρην
χειμάρρῳ ποτάμῳ πάντ' ἀποσεισάμενος,

ceu asinus, qui vi fluminis (ut salvus alteram ripam attingeret) omnia abiecit. At tum parum placet h. l. asyndeton, tum in proverbialibus istis comparationibus omnia ad vivum resecanda non esse habeo persuasum. Quare, exposita loci difficultate, traditam scripturam sic interpretor, ut initio dixi; nisi quod vix ita aptum esse *ἀποσεισάμενος* infitiari non possum. Potius enim exspectes:

χειμάρρῳ ποτάμῳ πάντ' ἀπολουσάμενος.

quo simul alluderetur ad locutionem *καταλούειν τὸν βίον*, i. e. *eluere* bonis.

Vs. 351—354 corrigit van der Mey scribendo: *με βίῃ οὐκ ἐθέλοντα φιλεῖς*, cll. 371, 651. Obstat encliticum *με*, quippe cui sententiam ordiri non liceat. Aliquanto melius coniicias:

τί βίῃ μ' οὐκ ἐθέλοντα φιλεῖς;

quo ducunt Vaticani et Veneti lectio: *τί δῆμ' — φιλεῖς;* At quid obstat Bekkeri coniecturae, quam in altera editione recepit Bergk: *μὴ δή μ' οὐκ ἐθέλοντα φίλει*, quae presse sequitur optimi Mutinensis vestigia? Neque van der Mey docet, neque ego video.

Vs. 359 sq.:

Μηδὲ λίην ἐπίφαινε· κακὸν δέ τι, Κύρν', ἐπιφαίνων
παύρους κηδεμόνας σῆς κακότητος ἔχεις.

Duo prima verba corrupta esse nemo iam dubitat, sed quale

quid sententia requireret, solus criticorum perspexit clarissimus Lyricorum editor, in cuius tamen triplici coniectura (*εὐπελίην*, *εὐπαθίην*, *μηδὲν λήν*) nihil est quod vel ipsi auctori satis placere possit. Mihi in mentem venit:

Ἡδέα μοῦν' ἐπίφαινε· κτέ.

Dignissimum est quod conferatur, quodque, ut haec scribens animadverto, iam collatum est a Welckero, Pindari fragmentum 18 p. 291 ed. III Lyr. Gr., unde ea tantum verba adscribam, quae coniecturae meae favent:

καλῶν μὲν οὖν μοῖράν τε τερπνῶν ἐς μέσον
χρὴ παντὶ λαῷ δεικνύναι.

Adde Stobaei e Florilegio caput, quod inscribitur: *ὅτι δεῖ τὰς μὲν εὐτυχίας προφαίνειν κτέ.*, i. e. cap. CIX.

Vs. 365 sq. *Ἴσχε νόον, γλώσσῃ δὲ τὸ μείλιχον αἰὲν ἑπέσθω·*
δειλῶν τοι τελέθει καρδίη ὀξυτέρη.

Vs. altero non dicitur, quod visum est populari meo van der Mey p. 25: *stultum esse cui mens in promptu sit*, sed: *hominum rusticorum, ἀπαιδεύτων, ἀιδρίων, imperitae stolidaeque plebeculae esse, animum non compescere, non ἴσχειν νόον*, quod eodem sensu dictum, quo Horatianum illud: *compesce mentem*, i. e. *iram cohibe*. De significatione vocabuli *δειλός* apud Theogn. videatur imprimis Welcker in suae editionis prolegomenis Quare non sensu tam diverso, quam illi visum est, iisdem verbis sive idem sive alius poeta usus est vs. 1029 sq. Ceterum recte, ut videtur, iam Brunck traiectis verbis scribere maluit *ὀξυτέρη καρδίη*.

Vs. 370 sq. *μωμεῦνται — μιμεῦνται*. Eundem verborum lusum iam Boissonade notavit in proverbio apud Diogenianum:

μωμήσεταί τις ῥᾷον ἢ μιμήσεται,

non hercle *ῥᾴδιον*, quod ille affert.

Similiter Cicero, qui plus nimio hoc genere delectatur, pro Roscio com. § 19 ludit in verbis *laedere* et *laudare*, Aristophanes in Avibus vs. 638 sq. in *γνώμῃ* et *ῥώμῃ* inque iisdem vocabulis noti auctor epigrammatis in Demosthenem, apud Pseudoplut. vit. x orat.:

εἰ μὲν ἴσην γνώμῃ ῥώμην, Δημόσθενες, εἶχες,
οὔποτ' ἂν Ἑλλήνων ἦρχεν Ἄρης Μακεδών.

Sescentos eiusmodi lusus qui hoc agat ex utriusque linguae scriptoribus afferre parvo negotio possit.

Vs. 421 sqq.:

πολλοῖς ἀνθρώπων γλώσσῃ θύραι οὐκ ἐπίκεινται
ἁρμόδιαι, καί σφιν πόλλ' ἀμέλητα μέλει.

Hoc est, quod nemo non videt: *Multi homines tacenda dicunt, curantque non curanda.* Sed controversa sunt, quae sequuntur:

πολλάκι γὰρ τὸ κακὸν κατακείμενον ἔνδον ἄμεινον,
ἐσθλὸν δ' ἐξελθὸν λώιον ἢ τὸ κακόν.

Ultimum versum vitium contraxisse nemo facile negabit. Verum valde miror Bergkium ultimo versui olim hanc sententiam fuisse dicentem: *bonum, quod divulgatum, plus nocuit quam malum*, qualis sententia quomodo cum praegressis conciliari possit, ipse vir ingeniosus videat. Non enim hercle poeta suadet, ut omnia taceamus, sed mala tantum; quorsum pertinet vs. tertius. Quare haud paullo melius poeta mentem assecutus mihi videtur Hartung rescribens ἢ κρύφιον, quod tamen pro κρυφθέν vel κεκρυμμένον opponi potuisse participio ἐξελθόν difficilius fuerit ad demonstrandum. Ego nil amplius requirerem, si legeretur:

ἐσθλὸν δ' ἐξελθὸν λώιον ἢ 'ποτεθέν.

Verbum ἀποτιθέναι s. ἀποτίθεσθαι, (quod habes vs. 517), unde ἀποθηκή, Graecis est, quod Latinis *condere*, itaque huic loco apprimis convenit. „Sed rem bonam, ait, melius divul„gabis quam pectore conditam retinebis." Possis quoque ἢ 'ποκρυβέν, sed illud praeplacet. Ad ἐξελθόν cf. vs. 610, ad dicendi rationem Hom. Od. ξ 466:

καί τι ἔπος προέηκεν ὅπερ τ' ἄρρητον ἄμεινον.

Vs. 494. ἀλλήλων ἔριδος δὴν ἀπερυκόμενοι.

Cod. Mutinensis exhibet δῆιν, si fides Schweidewino, quamquam neque ego neque Bekker ullam enotavimus in hoc vocabulo discrepantiam, is autem cuius collationem publicavit van

der Mey, se δῆν legisse profitetur. Sed procul dubio reiicienda Schneidewini coniectura λῆμ', nec multo me iudice probabilius est, quod in tertia editione de suo recepit Bergk: ἔριδος δῆριν ἐρυκόμενοι, quum praesertim aliquanto lenius possis:

ἀλλήλων ἔριδος δηΐν ἐρυκόμενοι·

Exstitisse enim olim vocabulum δηίς, tum apparet e derivatis δήιος, δηιάλωτος, Δηιδάμεια, aliisque multis, tum testantur Grammatici.

Fortasse vel eo progredi licet, ut, ne litera quidem mutata, Theognidi hanc vindicemus lectionem:

ἀλλήλων ἔριδος δῆν ἀπερυκόμενοι.

Similiter enim δήιος subinde contrahitur, v. c. vs. 552:

δῆων γάρ σφ' ἀνδρῶν ἀντιάσειν δοκέω.

Vs. 511 sqq. Ἦλθες δή, Κλεάριστε, βαθὺν διὰ πόντον ἀνύσσας
ἐνθάδ' ἐπ' οὐδὲν ἔχοντ', ὦ τάλαν, οὐδὲν ἔχων·
νηός τοι πλευρῇσιν ὑπὸ ζυγὰ θήσομεν ἡμεῖς,
[Κλεάρισθ',] οἵ' ἔχομεν χοῖα διδοῦσι θεοί.

Verba οἵ' ἔχομεν κτέ. non habent, unde pendeant, et inepte tam brevi intervallo nomen proprium repetitum est. Hinc antiquam lacunam a librario, οἷα cum praegresso ζυγὰ cohaerere credenti; olim male expletam esse facilis est suspicio. Equidem suppleverim:

ἔσται δ' οἵ' ἔχομεν κτέ. vel: λήψει δ' οἵ' ἔχομεν κτέ.

Aliter Bergk, cui locus in arctius redactus esse videtur. De sequentibus egi supra pag. 4.

Vs. 542 deteriorum librorum scripturam ὀλέσῃ recte sequitus Hartung. Vide etiam Meyum p. 9.

Vs. 549 sq.: ἄγγελος ἄφθογγος πόλεμον πολύδακρυν,
ἐγείρει,
Κύρν', ἀπὸ τηλαυγέος φαινόμενος σκοπιῆς.

Ex ultimis quae adscripsi verbis apparet recte iam Camerarium intellexisse, verba ἄγγελος ἄφθογγος spectare signa per faces (πυρσούς) datas et falli Welckerum de pulvere cogitantem propter loca Aeschylea Sept. 81 et Suppl. 179. De vs. 552 vide notata ad vs. 494.

Vs. 537: *ῥόδα φύεται οὐδ' ὑάκινθος.* Nihil opus est metri caussa transponere *φύεται ῥόδα.* Nam non solum *ῡ* ante vocalem in hoc verbo produxit Solon IV, 36, quem locum iam Bergk attulit, sed etiam incertus poeta apud Plut. de aud. poet. c. 13.: *φύονται μαλακῶν ἄνθεα λευκοΐων.*

Vs. 577. *ῥήιον* pro *ῥῃδιον* recte van der Mey, post Schneiderum. Idem p. 28 sq. parum me iudice probavit suam opinionem, vss. 575:

οἵ με φίλοι προδιδοῦσιν, ἐπεί τόν γ' ἐχθρὸν ἀλεύμαι
ὥσε κυβερνήτης χοιράδας εἰναλίας.

post verbum *προδιδοῦσιν* excidisse quaedam, quibus idem fere significaretur, quod legitur vss. 1219 sq.; in cuius rei fidem affert vs. 861—864, quae versuum 575 sq. parodiam contineant; quare etiam hoc distichon olim fuisse tetrastichon veri esse simile. Quod primum cur probabile sit non prorsus perspicio, deinde haec Theognidea *excerpta* esse, non *integras elegias*, satis constat. Nihilominus minime nego versus illos 861—864 eodem constare numero, quo vss. antiquiores, unde illa expressa sunt. Sed exstat is locus 811—114:

Χρῆμ' ἔπαθον θανάτου μὲν ἀεικέος οὔτι κάκιον,
τῶν δ' ἄλλων πάντων, Κύρν', ἀνιηρότατον·
οἵ με φίλοι προὔδωκαν· ἐγὼ δ' ἐχθροῖσι πελασθείς
εἰδήσω καὶ τῶν ὄντιν' ἔχουσι νόον.

Sic vs. 861 sq.:

οἵ με φίλοι προδιδοῦσι — ἀλλ' ἐγὼ αὐτομάτη κτέ.

Ita quoque vs. 575 scribendum arbitror:

οἵ με φίλοι προδιδοῦσιν, ἐγὼ δὲ τὸν ἐχθρὸν ἀλεύμαι κτέ.

Vs. 585 sqq. *πᾶσίν τοι κίνδυνος ἐπ' ἔργμασιν, οὐδέ τις οἶδεν*
πῇ σχήσειν μέλλει πρήγματος ἀρχομένου.
ἀλλ' ὁ μὲν εὐδοκιμεῖν πειρώμενος οὐ προνοήσας
ἐς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν·
τῷ δὲ κακῶς ποιεῦντι θεὸς περὶ πάντα τίθησιν
συντυχίην ἀγαθήν, ἔκλυσιν ἀφροσύνης.

Offensioni est tum *κακῶς ποιεῖν* dictum *de eo qui inconsiderate sine consilio ac prudentia agit*, tum *οὐ προνοήσας*,

ubi contrarium exspectes ab homine gloriam bonamque famam appetenti. At fortasse poeta scripserat:

ἀλλ' ὁ μὲν εὐδοκιμεῖν πειρώμενος εὖ προνοήσας
ἐς μεγάλην ἄτην καὶ χαλεπὴν ἔπεσεν
τῷ δὲ κακῶς προνοεῦντι θεὸς περὶ πάντα τίθησιν
συντυχίην ἀγαθήν, ἔκλυσιν ἀφροσύνης.

Cf. 161 sqq. et 639 sq., ubi recte van der Mey *ἔρρειν* coniecit pro *εὑρεῖν*, quod in *εὖ ῥεῖν* mutaverat Bergk. Coniecturae meae opponere noli lectionem in Solonis eleg. XIII vs. 39: *τῷ δὲ κακῶς ἔρδοντι θ. π. π. τ.* Nam haec est Bergkii correctio. Stobaei codd. habent *ἔρδειν*, quod errore repetitum videtur e vs. 37:

ἀλλ' ὁ μὲν εὖ ἔρδειν πειρώμενος κτέ.

Vs. 607 pro (*ψει/δους*) *μικρή* repetita sibillanti scripserim *σμικρή*. Cf. vss. 14 et 580.

Vs. 613. *σιγᾶν δ' οὐκ ἐθέλουσι κακοὶ κακὰ λεσχάζοντες.* Ob opposita: *οἱ δ' ἀγαθοὶ πάντων μέτρον ἴσασιν ἔχειν* ferme exspectes: *σιγᾶν δ' οὐ τολμῶσι* i. e. *tacere nequeunt*, s. ad literam, *non sustinent.* Sed nihil muto.

Vs. 667 sq.:

εἰ μὲν χρήματ' ἔχοιμι, Σιμωνίδη, οἷάπερ ἤδειν,
οὐκ ἂν ἀνιώμην τοῖς ἀγαθοῖσι συνών.

Sic Bergk e codd. edidit, posteaquam in ed. II receperat suam coniecturam:

οἷάπερ οἶδα
οὐκ ἂν ἀναινοίμην κτέ.

Certissimum autem est *ἀνῑώμην* (cf. 991) corruptum esse tam propter vocalem brevem productam quam propter loci sententiam; neque diffiteor hanc Bergkii coniecturam mihi videri valde probabilem. Reliquis quas affert coniecturis manifesto violatur poetae mens. Quominus autem e lectione codicis Mutinensis *ἤδη* leniore manu eliciamus *ἤδη*, obstat, nisi fallor, Grammatica graeca.

Vs. 671 sq. *οὕνεκα νῦν φερόμεσθα καθ' ἱξία λευκὰ βαλόντες*
Μηλίου ἐκ πόντου νύκτα διὰ δνοφερήν.

Nemo facile fidem habebit Bergkio contendenti *Μηλίου* h. l. dictum esse pro *Μηλιῶς* sive *Μηλιακοῦ*. Recte, modo locus sanus sit, Hartung interpretatur de mari circa *insulam Melum*. Nolo tamen diffiteri mire dictum esse *φερόμεσθα Μηλίου ἐκ πόντου*, ubi expectaveris *Μηλίῳ 'ν πόντῳ* (Cf. Sol. 12, 43 sqq.), vel potius, quia etiam sine tempestate nox obscura esse potest et requiritur fere tempestatis diserta mentio, suspiceris poetam dedisse:

χειμερίῳ'ν πόντῳ νύκτα διὰ δνοφερήν.

Sed alia sunt, quae in pulcherrima elegia offendunt. Media enim allegoria subito post vs. 676 frigidissime interrumpitur hoc disticho:

χρήματα δ' ἁρπάζουσι βίῃ, κόσμος δ' ἀπόλωλεν,
δασμὸς δ' οὐκέτ' ἴσος γίνεται ἐς τὸ μέσον,

quo praeterea male divelluntur, quae arctissime iungenda sunt: *κυβερνήτην μὲν ἔπαυσαν* et *φορτηγοὶ δ' ἄρχουσι.*

Interpolatoris esse hos versus, allegoriam interpretantis, vix dubito. Frustra corriguntur. Cum priore cf. vs. 346.

Sed pauca agenda superesse animadverto in praegressis. Nam haud sane immerito viri docti haeserunt in vss. 649 sqq.:

Ἆ δειλὴ πενίη, τί ἐμοῖς ἐπικειμένη ὤμοις
σῶμα καταισχύνεις καὶ νόον ἡμέτερον;
αἰσχρὰ δέ μ' οὐκ ἐθέλοντα βίῃ καὶ πολλὰ διδάσκεις
ἐσθλὰ μετ' ἀνθρώπων καὶ κάλ' ἐπιστάμενον.

Sed iniuria vs. 651 pro intensiva particula *καί*, quam libri habent, ex Stobaeo receptum est *κακά*, nec magis probaverim Hartungi coniecturam *καὶ δειλά* pro *καὶ πολλά*, quod sanissimum est. Mihi, partim cum Emperio, alterum distichon sic constituendum videtur:

αἰσχρὰ γὰρ οὐκ ἐθέλοντα βίῃ καὶ πολλὰ διδάσκεις
ἐσθλά με τἀνθρώπων καὶ μάλ' ἐπιστάμενον.

Aliquid vidit van der Mey in vss. 659 sq., sed, ut Homericus Agamemnon, *οὐ τέλος ἴκετο μύθων*. Libri habent:

οὐδ' ὁμόσαι χρὴ τοῦθ' ὅτι μήποτε πρῆγμα τόδ' ἔξαι·

θεοὶ γάρ τε νεμεσῶσ', οἵσιν ἔπεςι τέλος·
καὶ πρῆξαι μέντοι τι· καὶ ἐκ κακοῦ ἐσθλὸν ἔγεντο
καὶ κακὸν ἐξ ἀγαθοῦ.

Nam sollerter quidem civis meus intellexit in μέντοι τι latere *posse* participium μέλλοντι, sed minus recte, deleta distinctione, inde suspendit sequentia verba: καὶ ἐκ κακοῦ κτέ. Etenim recte quidem dicitur: τῷ πράττοντι ἐκ κακοῦ ἐσθλὸν γίγνεται, sed non item: τῷ πρᾶξαι μέλλοντι. Quare locum sic scribere malim:

οὐδ' ὀμόσαι χρὴ τοῦτ', οὐ μήποτε πρῆγμα τόδ' ἔσαι·
θεοὶ γάρ τοι νεμεσῶσ', οἵσί τ' ἔπεςι τέλος
καὶ πρῆξαι μέλλοντι· κτέ.

sive eodem sensu: κεἰ πρῆξαι μέλλοις τι κτέ. *Ne iura: numquam hoc vel illud fiet* (dives es: non ero pauper; es pauper: non ero dives); *nam profecto deorum invidiae aeque obnoxiae sunt res iam perfectae quam quas agere meditaris: ut e malo bonum, sic e bono fit malum cett.* Vs. 1 οὐ pro ὅτι et 2 τοι pro τε debetur Hermanno [1]). Praeter locos, quos iam comparavit Welcker, imprimis conferantur Archilochi fr. 74: χρημάτων δ'ἄελπτον οὐδέν ἐςιν οὐδ' ἀπώμοτον κτέ. et Sophoclis Antig. vs. 388: ἄναξ, βροτοῖσιν οὐδὲν ἐς' ἀπώμοτον.

Vs. 689 sq.:

Οὐ χρὴ πημαίνειν ὅ τι μὴ πημαντέον εἴη,
οὐδ' ἔρδειν ὅτι μὴ λώιον ἢ τελέσαι.

Bergkio corrigendum videtur:

οὐ χρὴ δειμαίνειν ὅ τι μὴ δειμαντέον εἴη,

mihi: οὐ χρὴ σημαίνειν ὅτι μὴ σημαντέον εἴη, ut fiat sensus: *non oportet* (aliis) *imperare quae imperanda non sunt, neque* (ipsum) *facere, quae non sunt facienda.*

Vs. 699 sqq.:

πλήθει δ' ἀνθρώπων ἀρετὴ μία γίγνεται ἥδε,
πλουτεῖν· τῶν δ' ἄλλων οὐδὲν ἄρ' ἦν ὄφελος,
. . . . . .

1) Caussa erroris esse potuit ambiguitas verborum: οἵσι τέλος, quae relata ad θεοί significent: *penes quos est rerum eventus.* Pindarus: ἐν θεῷ τέλος.

713 *οὐδ' εἰ ψευδέα μὲν τοιοῖς ἐτύμοισιν ὁμοῖα,*
γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,
ὠκύτερος δ' εἴησθα πόδας ταχιέων Ἁρπυιῶν κτέ.

Ingeniose Hecker:

γλῶσσαν ἔχων ἀγανὴν Ὀρφέος ἀντιθέου,

cui coniecturae sane libenter acquiescerem, ni dubitationem iniiceret mutationis gravitas. Fieri enim potest, ut post vs. 713 distichon interciderit, in cuius vs. priore magni alicuius poetae antiqui nomen memoraretur, posterioris autem sensus fuerit:

Sive in concione quae velles hominibus persuaderes.

Ita enim rectissime sequeretur:

γλῶσσαν ἔχων ἀγαθὴν Νέστορος ἀντιθέου,

ut habent codices. Quare potius lacunam statuerim.

Contra vs. 731 sqq. vide ne gravi laborent interpolatione, quam indicabo scribendo:

Ζεῦ πάτερ, εἴθε γένοιτο θεοῖς φίλα [τοῖς μὲν ἀλιτροῖς,
ὕβριν ἀδεῖν καί σφιν τοῦτο γένοιτο φίλον
θυμῷ, σχέτλια ἔργα μετὰ φρεσίν] ὅσις ἀθήνης
ἐργάζοιτο, θεῶν μηδὲν ὀπιζόμενος,
αὐτὸν ἔπειτα πάλιν τῖσαι κακά κτέ.

Etenim, ut taceam miras sermonis ambages inextricabilemque loci structuram, quam Bergk expedire conatus est admittenda lacuna post verba *ὕβριν ἀδεῖν*, prorsus non intellego quid sit *σχέτλια ἔργα μετὰ φρεσὶν ἐργάζεσθαι*. Nam scio quid sit *μετὰ φρεσὶ μερμηρίζειν, βάλλεσθαι*, sed *μετὰ φρεσὶν ἐργάζεσθαι* plane absurdum est. Quod si mihi dederis, fortasse mecum facies rescribenti:

Ζεῦ πάτερ, εἴθε γένοιτο θεοῖς φίλον, ὅσις ἀλιτρά [1])
ἐργάζοιτο κτέ.

Sed ecce vs. 737 sqq.:

1) *ἀλιτρά* exempli gratia scripsi. Nam aliud quid sub *ἀθήνης* latere probabile est. Quod Bergk ex Hesychio reposuit *ἀθειρής*, admissa mea litura, non amplius convenit, nec *ἀθειρῇ* fortasse satis Graecum est. Num *ὅς' ἀθέμιστα? Melius tute reperi, me missum face!*

παῖδες δ', οἵτ' ἀδίκου πατρὸς τὰ δίκαια νοεῦντες
ποιῶσιν, Κρονίδη, σὸν χόλον ἀζόμενοι,
ἐξ ἀρχῆς τὰ δίκαια μετ' ἀσοῖσιν φιλέοντες,
μή τιν' ὑπερβασίην ἀντιτίνειν πατέρων.

iterum criticis aqua haeret. Coniecturas vide apud Bergkium, quibus adde hanc meam:

παῖδας δ', οἵτ' ἀδίκου πατρὸς τὰ δίκαια γεγῶτες
ποιῶσιν, Κρονίδη, σὸν χόλον ἀζόμενοι,
ἐξ ἀρχῆς τε τὰ καλὰ μετ' ἀσοῖσιν [1]) φιλέοντες,
μή τιν' ὑπερβασίην ἀντιτίνειν πατέρων.

Cf. vs. 683.: οἱ δὲ τὰ καλὰ ζητοῦσιν κτέ.

Vs. 743 sqq.:

καὶ τοῦτ' ἀθανάτων βασιλεῦ, πῶς ἐξι δίκαιον,
ἔργων ὅσις ἀνὴρ ἐκτὸς ἐὼν ἀδίκων,
μή τιν' ὑπερβασίην κατέχων μηδ' ὅρκον ἀλιτρόν,
ἀλλὰ δίκαιος ἐὼν μὴ τὰ δίκαια πάθῃ;

Quo sensu dicatur ὑπερβασίην et ὅρκον κατέχειν non exputo. Cogitavi de reponendo κενθῶν, sed fortasse aptius est:

μή τιν' ὑπερβασίην ϛέργων μηδ' ὅρκον ἀλιτρόν.

Sine caussa Hecker tentavit vs. 786:

καί μ' ἐφίλευν προφρόνως πάντες ἐπερχόμενον,

requirens ἐπερχόμενοι. Cf. vs. 278:

καὶ ϛυγέουσ' ὥσπερ πτωχὸν ἐπερχόμενον,

et Ibyci fragm. II, vs. 3: ἦ μὰν τρομέω νιν ἐπερχόμενον.

Nec quicquam corrigendo profectum est vs. 800:

ἀλλ' ὃς λώιος ὃς μὴ πλεόνεσσι μέλοι,

ubi si, quod dubito, Heimsöth recte poetae mentem assecutus est, plus iusto saltem novavit rescribendo:

ἀλλ' ὃς λώιος ὃς δὴ πλεόνεσσιν ἄδοι,

quandoquidem sensu parum aut nihil diverso scribas:

ἀλλ' ὃς λώιος ὃς δὴ πλεόνεσσι μέλοι.

Cf. 1319 sq.

Vs. 790 sqq. prorsus necessaria videtur Vineti emendatio

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1) ἐσθλοῖσιν probabiliter Hecker.

ἀντ' ἐρατῆς σοφίης pro ἀντ' ἀρετῆς σοφίης τ', quia servata hac lectione plane supervacua sunt verba:

καὶ μετὰ τῶν ἀγαθῶν ἐσθλὸν ἔχοιμι νόον,

in quo vs., ni quid peccatum a scribis, τῶν more epico valet τούτων.

Vs. 811:

χρῆμ' ἔπαθον θανάτου μὲν ἀεικέος οὔτι κάκιον.

Nota iota comparativi more Atticorum productum, quod rarius fit apud elegiacos. Cf. 21, 262, 411. Alterum in Theognideis exemplum legitur vs. 1175, quem tamen versum spurium esse infra ostendere conabor. Similiter κάλλιον reperies apud Simonidem epigr. 142, 3, et κάκιον in Archilochi disticho fr. 13.

Frustra in dubium vocata videtur tradita lectio [1]) vs. 819:

ἐς πολυάρητον κακὸν ἤκομεν.

Nam propter duplicem vim verbi ἀρᾶσθαι formatum inde adiectivum pari iure in bonam quam in malam partem dici potuisse probabile est.

Vs. 826 sq.: γῆς δ' οὖρος φαίνεται ἐξ ἀγορῆς,
ἥτε τρέφει καρποῖσιν ἐν εἰλαπίναις φορέοντας
ξανθῇσίν τε κόμαις πορφυρέους στεφάνους.

Bello cives eo redacti erant, ut agri fines e foro conspicerentur, qui olim largo proventu effecerat, ut lautis conviviis et comissationibus indulgere possent. Hinc vide ne verius sit:

γῆς δ' οἶρος φαίνεται ἐξ ἀγορῆς,
ἥτ' ἔτρεφεν καρποῖσιν κτέ.

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1) His ipsis diebus percurrenti novissimam TERENTI editionem, quam curavit Franciscus Umpfenbach — doctum sane opus et laboriosum! — mirum mihi accidit, nondum intellectum esse vitio carere Syri verba ad Sannionem in Adelphis II 2, 15 sq.:

Age novi tuum animum: quasi iam usquam tibi sint viginti minae,
dum huic obsequare. — praeterea autem te aiunt proficisci Cyprum cett.

Sensus enim, nisi egregie fallor, hic est: Scio quid tacite tecum colloquaris, nempe hoc: noli, Sannio, huius (Syri) verbis habere fidem nec putare tibi, dum huic (Aeschini) obsequaris, iam paratas esse viginti illas minas. — Ea cogitatio propter iter, quod Cyprum susceptarus es, male te habet; ubi tamen illinc, ut spero, redieris, *hoc ages*, i. e. ut reddatur tibi pecunia. Perversa Donati interpretatio in errorem induxerat summum Bentleium.

Deinde rectissime Schneidewin: *ξανθαῖς ἀμφὶ κόμαις*, et in sqq. ingeniosissime Berk.: *ἀλλ' ἄγε δὴ 'γκυτὶ κεῖρε κόμην.*

Fortasse vulgata sic defendi potest 831 sq.:

πίστει χρήματ' ὄλεσσα, ἀπιστίῃ δ' ἐσάωσα·
γνώμη δ' ἀργαλέη γίγνεται ἀμφοτέρων,

ut *γνώμη* sit sententia, quam is pronuntiat, qui iudex sedeat inter fidem et perfidiam. Ahrens *μνήμη* coniecit.

Nec fortasse quicquam novandum in disticho vs. 843 sq.:

ἀλλ' ὁπόταν καθύπερθεν ἐὼν ὑπένερθε γένηται,
τουτάκις οἴκαδ' ἴμεν παυσάμενοι πόσιος,

modo imperite excerptum existimemus, ut subiectum e praegressis petendum fuerit *ὄροφος*, quod malim suspicari quam scribendum esse: *ἦν δ' ὄροφος καθύπερθεν κτέ.*

Vs. 861 sq.:

οἵ με φίλοι προδιδοῦσι, καὶ οὐκ ἐθέλουσι τι δοῦναι
ἀνδρῶν φαινομένων κτέ.

Bene olim emendatum est *ἄχρων*, sed miror neminem haesisse in verbis *τι δοῦναι*, quia aliud fere postulant opposita:

ἀλλ' ἐγὼ αὐτομάτη
ἐσπερίη τ' ἔξειμι κτέ.

Incerta tamen emendatio: nam possis quidem: *καὶ οὐκ ἐθέλουσ' ἔτι φοιτᾶν*, sed pari iure alia fortasse coniici poterunt. In novitio carmine non sollicitaverim cum Heimsoethio vs. 864: *ἦμος ἀλεκτρυόνων φθόγγος ἐγειρομένων.* Vide Bergk, p. 1374 ed. III.

Vs. 869 sqq.:

Ἐν μοι ἔπειτα πέσοι μέγας οὐρανὸς εὐρὺς ὕπερθεν
χάλκεος, ἀνθρώπων δεῖμα χαμαιγενέων,
εἰ μὴ ἐγὼ τοῖσιν μὲν ἐπαρκέσω οἵ με φιλεῦσιν,
τοῖς δ' ἐχθροῖς ἀνίη καὶ μέγα πῆμ' ἔσομαι.

Emperii coniectura: *ἀθανάτων δώματ' ἀειγενέων* et per se parum venusta est et iusto longius a codicis optimi scriptura recedit. Accedit quod locutio *ἄνθρωποι χαμαιγενεῖς* doctior est, quam quae in librariorum cerebris nata esse possit.

Cf. Hymn. in Ven. 108 aliique loci, quos Passovi lexicon suppeditabit. Aliquanto sane lenius possis:

ἀνθρώπων θαῦμα χαμαιγενέων,

ut expressum sit Homericum *θαῦμα βροτοῖσι.* Nescio tamen an nihil mutandum sit, sed *δεῖμα* referendum non ad *οὐρανός*, verum ad universam sententiam praecedentem, scil. *τὸ ἐμπεσεῖν τὸν οὐρανόν*, de quo dicendi scribendique more nota sunt omnia. Num tantopere mirandum, homines poetae aequales, qua erant simplicitate primaeva, terrae motibus diluviis gravibusque tempestatibus perterritos subinde timuisse, ne *terra igni misceretur, fractus illaberetur orbis*, sublime illud candens, quod Homeri ad exemplum *aeneum* poeta vocat, in terram descenderet, rediretque, non *grave seculum Pyrrhae,* sed chaos antiquum, quod fuit aut non fuit ante fabricationem mundi?

Contra procul dubio iure tentantur haec vs. 865 sqq.:

πολλοῖς ἀχρήσοισι θεὸς δίδοι ἀνδράσιν ὄλβον
ἐσθλόν, ὃς οὔτ' αὐτῷ βέλτερος οὐδὲν ἐών
οὔτε φίλοις· κτέ.

Apte Bergk *οὔτε πόλει,* quod tamen a tradita scriptura nimium distat. Lenius enim possis:

ὃς οὔτ' αὐτῷ βέλτερος οὔτε γένει (sive *γόνῳ*)
οὔτε φίλοις· κτέ.

Substantivum *γόνος* interdum collective poni eodem sensu quo *γένος* notius est, quam quod exemplis demonstrem, quae cupienti quodvis lexicon suppeditabit.

Verum prae ceteris omnibus lenitate se commendabit haec corrigendi ratio:

— ὅ κ' οὔτ' αὐτῷ βέλτερος οὐδὲν ἔοι
οὔτε φίλοις· κτέ.

Ad articuli usum pro relativo cf. Iliad. A. 388.

Nimium Mutinensi libro Bergk tribuisse mihi videtur vs. 884:

θωρηχθεὶς δ' ἔσεαι πολλὸν ἐλαφροτέρως,

ubi deteriores optime dant *ἐλαφρότερος*. Quis, ut hoc utar, sicubi permittente metro scriberetur *ἔσεαι πολλὸν ῥᾳόνως*, non statim vel sine codicibus corrigeret *ῥᾴων?* In his minu-

tiis nullam esse libris manuscriptis auctoritatem, nimis saepe iterari non potest.

Vs. 903 sqq.:

Ὅσις ἀνάλωσιν τηρεῖ κατὰ χρήματα θηρῶν
κυδίσην ἀρετὴν τοῖς συνιεῖσιν ἔχει.

In iis quae coniecta sunt nihil est, quod ullam habeat speciem, praeter Bergkii suspicionem *Θήρων*, quam tamen falsam esse evincunt vs. 923 sqq.: *οὕτω Δημόκλεις* (malim *Δημόκλεες*) *κτέ.* Nihil enim est ex mea quidem sententia evidentius quam hos vss. ex eadem elegia petitos esse cum superioribus. Quare, repudiata speciosa illa propter remedii lenitatem coniectura, coniicio:

Ὅσις ἀνάλωσιν τηρεῖ κατὰ χρήματ' ἀθειρέως,
κυδίσην ἀρετὴν τοῖς συνιεῖσιν ἔχει.

Videatur Etymol. M.: *ἀθειρέως· ἀκριβῶς, καὶ ἀθειρές, τὸ ἀκριβές.*

Miror autem nil mali criticos odoratos esse vs. 923 sqq., quos scriptos mallem in hunce modum:

Οὕτω, Δημοκλεες, κατὰ χρήματ' ἄριστον ἁπάντων
τὴν δαπάνην θέσθαι καὶ μελέτην σχεθέμεν.
οὔτε γὰρ ἂν προκαμὼν ἄλλῳ κάματον μεταδοίης,
οὔτ' ἂν πτωχεύων δουλοσύνην ταλάσαις,

vel lenius etiam *ταλάοις* (sive potius more Ionico *ταλέοις*?), si verbi *ΤΑΛΑΩ* aliam formam praeter Aoristum, in usu fuisse constaret. Codices: *δουλοσύνην τελέοις*, quod quid h. l. significare possit non satis capio. Et *δουλοσύνην* tametsi depravatum esse non spondeo, quia mendicitas veram hominibus libertatem eripere negari non potest: praeferrem tamen, si in aliquo libro ita scriptum exstaret, *χρημοσύνην* vel *πλαγκτοσύνην*.

Quod malim *σχεθέμεν* pro *ἐχέμεν*, haec causa est, quod post *θέσθαι* non intellego cur, non vetante metro, poeta diversorum temporum Infinitivis uti maluerit. Deinde non male fortasse van der Mey p. 46 post *σχεθέμεν* inserendum iudicat distichon vs. 559 sq.:

ὥςε σε μήτε λίην ἀφνεὸν κτεάτεσσι γενέσθαι,
μήτε σέ γ' ἐς πολλὴν χρημοσύνην ἐλάσαι.

Iterum haereo vs. 927:

οὐδ' εἰ γῆρας ἵκοιο, τὰ χρήματα πάντ' ἀποδραίη,

qui vs. mire excipit praegressum, ubi iam paupertatis mentionem factam esse videmus; ne dicam voculam *ἄν* male desiderari. Videant alii.

Vs. 947 sq.:

Πατρίδα κοσμήσω, λιπαρὴν πόλιν, οὔτ' ἐπὶ δήμῳ
τρέψας οὔτ' ἀδίκοις ἀνδράσι πειθόμενος,

Solonis esse suspicor. *Ἄδικοι ἄνδρες*, qui h. l. opponuntur *δήμῳ* (hos ipsos *κακοὺς* et *δειλοὺς* vocat Theognis, hisque omne iniustitiae genus tribuit), oligarchi esse videntur. Solon neque illi neque his patriam suam tradens (Cf. Sol. fr. 4, 5, 36, 37) legibus eam ornavit. *Λιπαρὴ πόλις* apte dicuntur Athenae. Est *ἀφνῶν τιμή* illa, quam salse ridet Aristophanes. Cf. Pindarus Nem. IV 29; Isthm. II 30. Notum est omnibus pulcherrimum illud Pindari carminis fragmentum, quod comicus innuit (fr. 54):

Ὦ ταὶ λιπαραὶ καὶ ἰοστέφανοι καὶ ἀοίδιμοι
Ἑλλάδος ἔρεισμα, κλειναὶ Ἀθᾶναι, δαιμόνιον πτολίεθρον.

Adde Eurip. Iph. T. 1130, Alc. 454, Tro. 801, Arist. Eq. 1327, Acharn. 639 sq., Nub. 300. Non tamen idcirco nego alias quoque urbes a poetis eodem epitheto ornatas fuisse.

Vs. 949—954, quos, recte vetante Bergkio, infelicissima coniectura coniector felicissimus Hecker Soloni tribuebat, si qui alii mentiuntur nomen Theognidis, cuius aevum arguti eiusmodi lusus et aenigmata minime sapiant. Lubrici argumenti esse dudum animadversum est a viris doctis. Cum aliis nonnullis digniora sunt altero illo elegiarum libro, de quo supra dictum est. Duo ultimi versus:

πρήξας δ' οὐκ ἔπρηξας, καὶ οὐκ ἐτέλεσσα τελέσσας,
δρήσας δ' οὐκ ἔδρησ', ἤνυσα οὐκ ἀνύσας

quater eandem rem, de qua cf. Welcker, sat inepte significare videntur.

Vs. 966 vere van der Mey:

κρύπτουσιν, θέμενοι θυμὸν ἐφημέριον.

pro: κρύπτουσ', ἐνθέμενοι κτέ.

Vs. 973 sqq.:

Οὐδεὶς ἀνθρώπων, ὃν πρῶτ' ἐπὶ γαῖα καλύψῃ
εἴς τ' Ἔρεβος καταβῇ, δώματα Περσεφόνης,
τέρπεται οὔτε λύρης οὔτ' αὐλητῆρος ἀκούων,
οὔτε Διωνύσου δῶρ' ἐσαειράμενος.

Ultimus quem adscripsi versus non nisi levibus mendis affectus videtur, quae facile eluas scribendo:

οὔτε Διωνύσου δῶρ' ἔτ' ἀειρόμενος.

Et requiri Praesens tempus iam intellectum est a Schaefero et Bergkio, quorum hic usum verbi αἴρεσθαι hac in re egregie demonstravit ad vs. 500 sq. Qui autem versus hunc excipit:

ταῦτ' ἐσορῶν κραδίην εὖ πείσομαι κτέ.

interpreti nimium molestus est, siquidem non intellegitur, quid sit εὖ πάσχειν τὴν καρδίαν. Ni fallor, poeta more Graecis perfamiliari cor suum alloquitur, canens:

ταῦτ' ἐσορῶν, κραδίη, εὖ πείσομαι, ὄφρ' ἔτ' ἐλαφρὰ
γούνατα καὶ κεφαλὴν ἀτρεμέως προφέρω.

Cf. Eurip. Med. 1242; Alc. 840, 1056; Ar. Ach. 484, 449, 479. Et quis ignorat Homericum illud: τέτλαθι δή, κραδίη, aut: εἶπε πρὸς ὃν μεγαλήτορα θυμόν, quod non debuerat Bekker ubique locorum obliterare scribendo: ἑὸν μεγαλήτορα θυμόν? Ipse noster vs. 695:

Οὐ δύναμαί σοι, θυμέ, παρασχεῖν ἄρμενα πάντα.

Cf. 1029: Τόλμα, θυμέ, κακοῖσι κτέ.

Hiatum in arsi ante caesuram legitimum esse, supra iam vidimus. Quem ipsum reformidantes fortasse magistelli huic versui intulerunt Accusativum.

Difficilior ad emendandum est vs. 1011 sq:

κακὸν δ' ἐπὶ γῆρας ἐλέγχει
οὐλόμενον, κεφαλῆς δ' ἅπτεται ἀκροτάτης,

ubi admodum mihi placeret ingeniosa Piersoni coniectura ἐπείγει, nisi vocula ἐπὶ praecederet. Quippe ἐπεπείγειν Graecis ignotum est. Neque ab omni parte satisfacit, quod in mentem mihi venit:

κακὸν δέ τι γῆρας ἐπείγει

οὐλόμενον,

ut iungenda sint vocabula *κακόν τι — οὐλόμενον*, quae sit appositio substantivi *γῆρας*. Quae praeterea haud inepte coniicias *κακὸν δ' ἐπὶ γῆρας ἐσέρρει*, vel *ἐρείδει* (quod minime displicet), non sunt tamen ea lenitate, ut tuto recipi queant. Nullam autem novi leniorem medicinam, quam haec est:

κακὸν δ' ἔπι γῆρας ἔλεγχος

οὐλόμενον κτέ.

Medicam manum expectant quoque vs. 1013 sqq.:

Ἆ μάκαρ εὐδαίμων τε καὶ ὄλβιος, ὅσις ἄπειρος
ἄθλων εἰς Ἀΐδεω δῶμα μέλαν καταβῇ,
πρίν τ' ἐχθροὺς πτῆξαι καὶ ὑπερβῆναί περ ἀνάγκῃ,
ἐξετάσαι τε φίλους, ὅντιν' ἔχουσι νόον.

Leniter sane Bergk *ὑπερβλῆναι*, sed quid sit ignoro. Num voluit *ὑπερβλῆσθαι?* An *ὑπερβληθῆναι*, omissa vocula *περ*? Mihi se obtulit sive *ὑπεκσῆναι*, sive *ὑπεκβῆναι*, nec tamen haec plane satisfaciunt, ut prorsus satisfacit:

πρίν τ' ἐχθροὺς πτῆξαι καὶ ἐπευφρῆναι κτέ.

Cf. 1033: *μηδὲ φίλους ἀνία*
μηδ' ἐχθροὺς εὔφραίνε κτέ.

Incertior est emendatio vss. 1055 sqq.:

Ἀλλὰ λόγον μὲν τοῦτον ἐάσομεν, αὐτὰρ ἐμοὶ σὺ
αὔλει, καὶ Μουσῶν (l. *Μουσέων*) *μνησόμεθ' ἀμφότεροι.*
αὗται γὰρ τάδ' ἔδωκαν ἔχειν κεχαρισμένα δῶρα
σοὶ καὶ ἐμοὶ . . . μὲν δ' ἀμφιπεριπτίοσιν.

Eruditorum (quorum coniecturas vide apud Bgk.) solus veram Ahrens iniit emendandi viam, literas *μέν δ'* in codice Mutinensi Infinitivi alicuius terminationem servasse intellegens. Nec displicet eius emendatio: *(μελέ)μεν δ'*. Mihi et illud in mentem venerat, et hoc:

σοὶ καὶ ἐμοί, (δρεπέ)μεν δ' ἀμφιπεριπτίοσιν.

Lenis medicina parata est vs. 1077 sq.:

ὄρφνη γὰρ τέταται· πρὸ δὲ τοῦ μέλλοντος ἔσεσθαι
οὐ ξυνετὰ θνητοῖς πείρατ' ἀμηχανίης.

Distinctionem post *τέταται* recte delet Bergk, scribens:

ὄρφνη γὰρ τέταται πρὸ τέλους μέλλοντος ἔσεσθαι, κοὐ ξυνετὰ κτέ.

Sed vix cuiquam probabit suum: *τέλος μέλλον ἔσεσθαι.* Ut nihil dicam de dictionis insolentia, requiritur sola *futuri* mentio. Scripserim:

ὄρφνη γὰρ τέταται πρὸς (s. *ποτὶ*) *τοῦ μέλλοντος ἔσεσθαι, κοὐ ξυνετὰ κτέ.*

De hoc usu praepositionis videatur Matthiae Gr. Gr. § 590.

Vis illata est Gramnaticae Graecae magis ab editoribus quam a librariis vs. 1088, ubi edendum fuerat:

ναίετ' ἐπ' Εὐρώτᾳ καλλιρόῳ ποταμῷ,

non *Εὐρώτα*, ut editur. Cf. 1209. Animadversione dignissimi sunt duo vss. sequentes ad pernoscendam Graecorum indolem:

εἴ ποτε βουλεύσαιμι φίλῳ κακόν, αὐτὸς ἔχοιμι·
εἰ δέ τι κεῖνος ἐμοί, δὶς τόσον αὐτὸς ἔχοι

Speciosior propter literarum similitudinem quam verior mihi quidem videtur coniectura, qua van der Mey p. 51 tentavit vss. 1097 sqq.:

Ἤδη καὶ πτερύγεσσιν ἐπαίρομαι ὥςτε πετεινὸν
ἐκ λίμνης μεγάλης, ἄνδρα κακὸν προφυγών,
βρόγχον ἀποῤῥήξας· σὺ δ' ἐμῆς φιλότητος ἁμαρτὼν
ὕστερον ἡμετέρην γνώσῃ ἐπιφροσύνην.

„Cum qua avi „ait" sententia postulat ut poeta se comparet?" Respondeo, non postulare sententiam, ut cum peculiari quadam ave se comparet, quia ad declarandam celeritatem avium in genere comparatio sufficit, id quod et res ipsa et sescenta apud poetas exempla demonstrant. „Nonne" ita pergit vir doctus „cum ea quae ceteras superet velocitate? — „mihi videtur poeta voluisse *πετεινὸν ἐκ Λιβύης*." At struthiocamelum poetam non voluisse ipse diserte significat verbis *πτερύγεσσιν ἐπαίρομαι*, quod in omnes ceteras aves aliquanto melius quadrat quam in struthiocamelum, quippe quem *cursu*, non *volatu*, celerem esse satis constet. Ipse iam vidit mire dictum esse *Λιβύῃ μεχάλῃ*, quod tamen sequiore,

qua vixerit, poeta aetate utcunque excusare conatur. At neque de illa aetate quicquam constat, et similia e sequioris aevi scriptoribus, ut aliqua coniecturae fides nasceretur, fuerant afferenda. Obstat idem *μεγάλη* aliis quoque coniecturis velut Bergkianae *ἐκ λινέης μεγάλης*, Hermannianae *ἐκ λόχμης μ.* Quod in III ed. coniecit Bergk *ἐκ ξυλίνης καλιῆς* aliquam certe speciem haberet, nisi sequerentur verba *βρόχον ἀποῤῥήξας*, (quae, transposito disticho 1101 sq. ante distichum 1099 sq., male hinc divellit van der Mey l. l.; nam ita idoneo sensu illa verba carebunt). Aves enim caveis inclusae, nusquam gentium, opinor, praeterea resti alligantur. Collato loco Aristophaneo ex Avibus vs. 525 sqq.:

πᾶς τις ἐφ' ὑμῖν ὀρνιθευτὴς
ἵζησι βρόχους, παγίδας, ῥάβδους,
ἕρκη, νεφέλας, δίκτυα, πηκτάς,

hoc, nisi fallor, apparet sermonem esse de ave, qui laqueo, in quem inciderit, rupto aucupem effugiens pennis se tollat sublimem. Quare ambabus amplecterer huiuscemodi lectionem:

Ἤδη καὶ πτερύγεσσιν ἐπαίρομαι ὥςε πετεινὸν
εἰς αἰθέρην μεγάλην, ἄνδρα κακὸν προφυγών,
βρόχον ἀπορρήξας κτέ.

At parum huic emendationi favet librorum scriptura, quapropter fortasse non reiiciendum, quod propius ad literam suspicatus est Orelli: *ἐκ λύμης μεγάλης*, ita tamen, ut simul virgula transponatur post *πετεινόν*. Cf. Aristoph. Av. 1080, ubi chorus haec de Philocrate, cognomine Struthio:

εἶτα φυσῶν τὰς κίχλας δείκνυσι καὶ λυμαίνεται,
τοῖς τε κοψίχοισιν εἰς τὰς ῥῖνας ἐγχεῖ τὰ πτερά,
τὰς περιστερὰς θ' ὁμοίως ξυλλαβὼν εἵρξας ἔχει,
κἀπαναγκάζει παλεύειν δεδεμένας ἐν δικτύῳ.

Tales igitur *λῦμαι* miseris avibus captis imminebant. Poetam igitur hoc dicere arbitror: *ceu avis, quae rupto laqueo aucupem contumeliosamque sortem effugit, ego te effugi: tu vero amissa mea amicitia, posthac meam prudentiam agnosces*; i. e. intelliges, quam prudenti amico privatus sis. Cf. Camerarius

apud Welckerum (vs. 1250). Inter hunc vs. et sequens distichon nonnulla excidisse planissime assentior Bergkio. Cum verbis *βρόχον ἀπορρήξας*, quo magis appareat ad fugientem pertinere, non (ut visum est disticho transponenti Meyo) ad eum qui fugam suasit, comparentur vss. 259 et 459.

Vs. 1129 sqq.:

Ἐμπίομαι, πενίης θυμοφθόρου οὐ μελεδαίνων
οὐδ' ἀνδρῶν ἐχθρῶν, οἵ με λέγουσι κακῶς.
ἀλλ' ἤβην ἐρατὴν ὀλοφύρομαι, ἥ μ' ἐπιλείπει [1]),
χλαίω δ' ἀργαλέον γῆρας ἐπερχόμενον.

Depravatum esse vocabulum *ἐμπίομαι* arguit tum correpta vocalis iota, nam veteris poetae hos versus esse nemo dubitabit (cum Bergkio Mimnermo tribuerim), tum ipsa loci sententia, quam *potandi* mentionem respicere suadere mihi videntur verba opposita vs. 1131. Accedit, quod tam Stobaei libri quam optimus codex Theognidis non *μελεδαίνων* exhibent, sed *μελεδαίνω*. In solo Mutinensi legitur *ἐμπίομαι*, in alio teste Bergkio est *ἐλπίομαι*, vulgo *εἰ πίομαι*, apud Stobaeum *οὐδὲ γὲ μήν*. Fortasse latet nomen aliquod proprium. Conieci:

Ἐλπιδίη, πενίης θυμοφθόρου οὐ μελεδαίνω.

Quod nunc longe praefero aliis, quae olim placebant mihi, coniecturis velut *δάκνομ' ἐμῆς* vel *καίομ' ἐμῆς* — *μελεδαίνων*.

Vs. 1133 sq.:

Κύρνε, παροῦσι φίλοισι κακοῦ καταπαύσομεν ἀρχήν,
ζητῶμεν δ' ἔλκει φάρμακα φυομένῳ.

In *παροῦσι* viri docti alius aliud latere suspicati sunt. Mihi lenissima mutatione scribendum videtur:

Κύρν', ἑτάροισι φίλοισι κτέ.

Cf. vss. 95, 113, 529, 753. Formam librariis minus cogni-

1) Non spondeo *ἐπιλείπει* vitio carere. Nempe *γῆρας ἐπερχόμενον* nondum prorsus *deficit*, sed *ἀπέρχεται*. Quare vide, ne poeta potius scripsisse censendus sit:

ἀλλ' ἤβην ἐρατὴν ὀλοφύρομαι, ἥ μ' ἀπολείπει.

Contrarium errorem supra castigavi pag. 4.

tam magis quam alteram erroribus obnoxiam fuisse non est quod miremur.

Interpolatorem agnoscere mihi videor vs. 444 sqq.

Γνώμην, Κύρνε, θεοὶ θνητοῖσι διδοῦσιν ἄριστον
ἀνθρώποις· γνώμη πείρατα παντὸς ἔχει,
ὦ μάκαρ, ὅστις δή μιν ἔχει φρεσίν, ἢ πολὺ κρέσσων
ὕβριος οὐλομένης λευγαλέου τε κόρου.
[*ἔξι, κακὸν δὲ βροτοῖσι κόρος, τῶν οὔτι κάκιον·*
πᾶσα γὰρ ἐκ τούτων, Κύρνε, πέλει κακότης].

Nam frustra corrigi arbitror versus exiles simul et prave argutos, qui minime sapiunt gravem illam simplicitatem, qua insignis est poetae Megarensis oratio.

Antiqua scriptura male a librariis intellecta videtur vs. 1187, quem sic scripserunt:

Οὔτις ἄποινα διδοὺς θάνατον φύγοι κτέ.

quum debuissent:

Οὔτις ἄποιν' ἂν δοὺς θάνατον φύγοι κτέ.

Nempe, quum legeretur *ΑΠΟΙΝΑΝΔΟΥC*, legi putarunt *ΑΠΟΙΝΑΔΙΔΟΥC*.

Gravius vitium contraxere vs. 1191 sqq.:

Οὐκ ἔραμαι κλισμῷ βασιληίῳ ἐγκαταχεῖσθαι
τεθνεώς, ἀλλά τί μοι ζῶντι γένοιτ' ἀγαθόν.
ἀσπάλαθοι δὲ τάπησιν ὁμοῖον χρῶμα θανόντι·
τὸ ξύλον ἢ σκληρὸν γίγνεται ἢ μαλακόν.

„Post hunc versum" ait Bergk „videtur pentameter cum „hexametro excidisse: nam haec fuerit sententia: si quis mor„tuus est, nihil refert: *τὸ ξύλον εἰ σκληρὸν γίνεται ἢ μαλα„κόν*, nam ita scribendum puto." Vix crediderim, quia *ξύλον* corpori vivo semper *durum* est, ita ut de mortuo poeta vix ita loqui potuisse existimandus sit. Quare ipsum vocabulum *ξύλον* corruptum esse iudico. Quod sensisse videtur Heimsöth, qui ingeniose, ut solet, vix tamen recte, suspicatur:

τῷ ζῶντι σκληρὸν γίγνεται ἢ μαλακόν.

Ego teneo, quod dudum conieci:

τῷ δ' οὐδὲν σκληρὸν γίγνεται ἢ μαλακόν.

Prorsus incerta est emendatio versuum 1201 sq.:

οὐδέ μοι ἡμίονοι κύφων' ἕλκουσιν ἀρότρου,
τῆς ἄλλης μνησῆς εἵνεκα ναυτιλίης.

Nam praeter coniecturas, quas recensuit Bergk, haud improbabiliter possis aut: τῆς ἄλλης ἐπὶ γῆς εἵνεκα ναυτιλίης aut: αἰὲν ἀλάστης τῆσδ' εἵνεκα ναυτιλίης. Vs. 1200 εὐαλδεῖς pro εὐανθεῖς vere Hecker, ni fallor. Mihi in mentem venerat εὐθηλεῖς, sed illud praefero.

Fieri potest, ut supra pag. 14 calumniatus sim poetam, qui hodie scripsisse creditur vs. 1247 sq.:

φρόντισον ἔχθος ἐμὸν καὶ ὑπέρβασιν, ἴσθι δὲ θυμῷ
ὥς σ' ἐφ' ἁμαρτωλῇ τίσομαι, ὡς δύναμαι,

utque culpa sit penes librarios, is autem paullo melius dederit:

φρόντισον ἔχθος ἐμὸν δι' ὑπέρβασιν κτέ.

Vs. 1249 sqq.:

παῖ, σὺ μὲν αὕτως ἵππος, ἐπεὶ κριθῶν ἐκορέσθης,
αὖθις ἐπὶ σταθμοὺς ἦλυθες ἡμετέρους,
ἡνίοχόν τε ποθῶν ἀγαθὸν λειμῶνα τε καλόν
κρήνην τε ψυχρὴν ἄλσεα τε σκιερά.

Praeclare Bergk intellexit lacunam statuendam esse post vs. 1249. „Nam haec fuit sententia: ubi satiatus es, abrumpis „vincula et aufugis: post, ubi fames te premit, redis ad pristinum „dominum." Num forte putas huius argumentationis veritatem everti iis, quae van der Mey opposuit scilicet p. 47 scribens: „Non est lacuna. Comparatur puer cum equo." (Quasi aut Bergk aut quisquam hoc ignoret!) „Pone spiritum, ita pergit, „asperum in secunda syllaba vocabuli αὕτως et divide αὖθ' ὡς." Hoc vere; sed dudum monuerat Emperius. (Vide Bergkii adnot.) Atqui ipsa illa eiusdem vocabuli repetitio indicio est, nonnulla inter vs. 1249 et 1250 intercidisse.

Vs. 1257 sq.:

ὦ παῖ, κινδύνοισι πολυπλάγκτοισιν ὁμοῖος
ὀργήν, ἄλλοτε τοῖς, ἄλλοτε τοῖσι φιλεῖν.

Non male idem van der Mey, cll. vss. 1071—74, coniecit: τοῖς ἐφέπει, quod tamen an praestet Bergkiano τοῖς

φίλος εἶ affirmare non ausim. Hoc certum, immerito virum doctissimum carpere non intellectam sibi ingeniosam Bergkii suspicionem, vs. 1259 sq. sic scribendos esse:

ὦ παῖ, τὴν μορφὴν μέν ἔφυς καλός, ἀλλ' ἐπίκειταί
κάρτερος ἀμμωνῶν σῇ κεφαλῇ ζέφανος·
ἰκτίνου γὰρ ἔχεις κτέ.

ubi ἀγνώμων est in libris Cf. ed. III. Serio autem van der Mey contendit vulgata nihil esse sincerius, quandoquidem ἀγνώμων sit Vocativus. Esto: sed fidem non ante habebo, quam mihi explicuerit, quid ita sibi velint verba: ἐπίκειται καρτερὸς σῇ κεφαλῇ ζέφανος, quae, adscita Bergkii coniectura, clara luce splendebunt. Ἀνεμωναί enim dictae ab ἄνεμος, itaque sat eleganter homini levi et inani et inconstanti exprobatur, quod coronam gestet nexam anemonis. Cf. Lucian. lexiph. 23 μηδέ σε θελγέτωσαν αἱ ἀνεμῶναι τῶν λόγων.

Vs. 1273: ἐκ δὲ θυελλῶν
ἦκά γ' ἐνωρμίσθην νυκτὸς ἐπειγομένης.

Aliquid vitii subesse bene intellexerunt viri docti, sed male tentarunt sanum procul dubio vocabulum, ἦκα: Bergk οἶκαδ' ἐνωρμίσθην coniiciens, quod vix Graecum est, Hartung ἐς λιμέν' ὡρμίσθην, quod recte sane dici potuit.

Fortasse scribendum:

ἐκ δὲ θυελλῶν
ἦκ' ἐγὼ ὡρμίσθην νυκτὸς ἐπειγομένων.

i. e. ἐκ δὲ θυελλῶν νυκτὸς ἐπειγομένων *sensim ego portum tranquillum nactus sum.* Male Bergk recepit in ed. III Passovi coniecturam ἐπειγομένης, quum ἐπειγομενος sit in Mutinensi. Ego scripsi ἐπειγομένων recordatus loci Homerici Iliad. E. 501. Sed ἐπειγόμενος depravatum esse nondum spondeo.

Vs. 1275 sqq.:

Ὡραῖος καὶ Ἔρως ἐπιτέλλεται, ἡνίκα περ γῆ
ἄνθεσιν εἰαρινοῖς θάλλει ἀειξομένη·
τῆμος Ἔρως προλιπὼν Κύπρον, περικαλλέα νῆσον,
εἶσιν ἐπ' ἀνθρώπους σπέρμα φέρων κατὰ γῆς.

Manifestum est poetam hoc dicere: *Verno tempore, ubi omnia*

florent, Amor relicta natali Cypro homines invadit. Sed quorsum ista: σπέρμα φέρων κατὰ γῆς? Tolerabilius sane foret:

εἶσιν ἐπ' ἀνθρώπους σπέρμα φέρων, καλὲ παῖ.

Nescio tamen an potius lacuna statuenda sit post ἀνθρώπους.

Vs. 1324: στρέψον δ' αὖθις ἐς εὐφροσύνας. Vere τρέψον [1]) emendavit van der Mey, cuius neutiquam probanda correctio versus 1344:

οὐ γὰρ ἀεικελίῳ παιδὶ δαμεὶς ἐφάνην,

ubi vulgatur: οὐ γὰρ ἐπ' αἰκελίῳ κτέ.

Nam dicitur quidem πόθῳ, ἱμέρῳ, ἔρωτι, similibusque δαμῆναι παιδός, non vero παιδί, ut arbitror. Quapropter verius duco:

οὐ γὰρ ἐπ' αἰκελίῳ παιδὶ μανεὶς ἐφάνην.

Verbi ἐπιμαίνεσθαι in re amatoria usus notissimus est. Quis ignorat Anacreontis illa:

Κλευβούλου μὲν ἔγωγ' ἐρῶ,
Κλευβούλῳ δ' ἐπιμαίνομαι,
Κλευβούλον δὲ διοσκέω?

Similiter in sqq. vs. 1349 sq. haud dubie legendum:

οὕνεκα κἀγὼ
ἐξεμάνην καλοῦ παιδὸς ἔρωτι δαμείς,

quod iam Orelli reposuit pro ἐξεδάμην coniectura, me iudice, aliquanto probabiliore quam ea, qua Sauppe rescripsit ἐξεδάην, quod ut unquam Graeci dixerint pro ἐξεκάην valde vereor, quandoquidem illa forma usi sunt pro ἐξεδιδάχθην s. ἐξέμαθον.

Memoria autem dignissima est civis mei coniectura p. 52, vs. 1372 scribendum esse:

ἀλλὰ ταλαντείη καί τις ἔνεσι χάρις.

pro depravata librorum scriptura:

ἀλλ' ἐν τοι ταύτῃ καί τις ἔνεσι χάρις,

unde Bergk lenius quidem, sed dubito an aeque feliciter, simili sententia elicuit:

ἀλλὰ δοίη ταύτῃ κτέ.

1) Contrarius error castigandus apud Joannem Damascenum XIII, 67, ubi ἀνατρεφόμενος mutandum est in ἀναστρεφόμενος.

Ignoramus enim, an substantivo δοίη Graeci usi sint praeterquam in locutione adverbiali ἐν δοίῃ. Attulit vir doctissimus locum Platonis Crat. p. 395 D.

Hoc loco, antequam iterum perlegam reliquias Theognideas, addere pauca lubet de mea codicis Mutinensis collatione, quam integram apponere post eam quam publicavit van der Mey, p. 53—71, quia omni caret utilitate, non notabo nisi minimum quodque discrimen, quod inter utramque collationem esse animadvertam. Praeterea eam partem codicis, quam illius collationis auctor non contulit, ex mea collatione repraesentabo.

Codex igitur Mutinensis, quantum e scriptura colligere potui, exaratus est seculo Xmo, literis subrubicundis. Inter lineas est versio Latina literis conscripta perexiguis Gothicis a vs. 1—276 et deinde a vs. 1231—1237. Membranaceus est in quarto minore. Quae praeterea codex contineat vide apud van der Mey, p. 2 in nota.

Vs. 24 ἀστοῖσιν δ' οὔπω M. ἀστοῖσι δ' οὔπω H. [1])
" 26 πάντεσσί — ανέχων H.
" 34 ἄνδανε H.
" 35 ἄπ' H.
" 55 κατεταῖβον (sic) H.
" 57 πολυπαιδη H. et sic 61.
" 89 ἀποειπὼ (i. e. ἀποειπὼν) H.
" 119 ἄσχετος, suprascripto *difficilis* H.
" 121 νόος — λελήθη H.
" 127 ἐσώριον H.
" 132 ἔπλετο οἷσ H.
" 139 τω — H.
" Ib. ὅσσα θέλησιν M. ὅσσα θἔλησιν H.
" 144 θνητών H.
" 152 θεμενον M. θεμενον, rubrum est ω H.

1) *M* designat collationem, quam van der Mey publicavit, *B* Bekkerianam *H* meam.

Vs. 153 ὁτ' ἄν H.
" 154 ἀνθρωπων M. ανῶν H.
" 207 κατημαρψε H.
" 211 αὐτῡ H.
" 217 γίνου H.
" 228 βίον, superscripto *divitias* H.
" 232 ἄλλοτε τ' M. αλλοτετ' H.
" 240 πολλών H.
" 273 καννεότητ' H.
" 300 μιᾶς H.
" 304 εσορθα· α· ηις M. εσορθαλαβηις satis distincte legi. H.
" 444 ἀθανάτων τε δόσεις H.

Quae codex habet inter 528 et 1032 non contulit is, cuius collationem Mey fecit publici iuris. Notabo discrepantias inter meam collationem et Bekkerianam, qua Bergk et Ziegler usi sunt.
Vs. 547 μηδένα πω B. μηδενάπω H.
" 552 δήων B. δηΐων H.
" 573 εὖ ἔρδων B. ἐυερδων H. ἄγγελον B. ἄγγελλον H.
" 577 ῥηϊδιον B. ῥηϊδιον H. θεῖναι B. θειραι H.
" 584 ἐξοπίσω B. ἐξοστίσω H. τῶν B. των H.
" 589 ποιεῦντι B. ποιευντι H.
" 607 ἐσ B. εἰσ H. οὐδέ τι B. ὀυδετι H. ὅτῳ B. ὅτω H.
" Ib. ἀρχὴ ἐπὶ B. ἀρχὴ επι H.
" 618 πολλῷ B. πολλὸν H.; idque fortasse verum est.
" 633 ἔλθῃ B. ἔλθη H.
" 639 εὑρεῖν B. ευρεῖν H.
" 653 καὶ B. κε H.
" 657 ἀγαθοῖσιν B. ἀγαθοῖσι H.
" 659 πρῆγμα B. πρᾶγμα H.
" 670 γνοὺς ἂν B. γνοῦσαν H.
" Ib. χρημοσυνῃ B. χρημοσυνη H.
" 675 σώζεται, οἱ δ' ἔρδουσι B. σώιζεται, οιδἐρδουσι H.
" 684 πενίῃ B. πενίη H.
" 721 τὰ δέοντα B. τὰ λεοντα H.
" 734 μηδὲν B. μηδετ' H.

Vs. 738 ποιῶσιν B. παιῶσιν H.
" 739 ἀστοῖσιν B. ἀστοῖσι H.
" 761 φθέγγοισθ' H.
" 831 ἀπιστίῃ B. ἀπιστίη H.
" 840 οὔτε τι B. οὔτ ἔτι H. (i. e. οὔτ' ἔτι, quod quantocyus recipiendum).
" 873 σ' αἰνῶ B. σε αἰνῶ H.
" 884 θωρηχθεὶς B. θωρηχθὴσ H. ἔσεαι B. ἐσσεαι H.
" 899 τῷ δὲ B. τὼδε H.
" 900 κεν πῆμα B. κεμπῆμα H.
" 905 βιότου τέλος B. βιό.του, erasa litera post ό H.
" 907 ἔμιμνεν B. ἔμιμνε H.
" 911 τριόδῳ B. τριόδω H.
" 955 εὖ ἕρδοντι B. ευ ερδοντι H.
" 970 ατ' ἔκας B. ατεκασ H.
" 980 σπεύδου χρήμασι B. σπευδουχρημασι H.
" 982 ἕρδων B. ερδων H.
" 985, sq. omittit codex. H.
" 990 γνῷ B. γνω H.
" 991 ἄλλοτε τοι — ἕρδων B. ἄλλ' οτετοι — ερδων H.
" 992 χαιρῆισι δυναται ἄλλοτε δ' B. χαιρηῖσι δύναται ἄλλοτε δ H.
" 995 πέρι δῄρισάντοιν B. περιδηρισαντοιν H.
" 999 ὅπου B. οπου H.
" 1014 κατέβη B. κατεβη H.
" 1015 ἀνάγκῃ B. ἀνάγκη H.
" 1018 ἐσορῶν B. εισορῶν H.
" 1024 κάρῃ B. κάρη H.

Reliqua usque ad finem comparabo cum collatione, quam edidit van der Mey.

" 1063 ξυνομήλικι M. ξυνομηλικι H.
" 1085 δημωναξιοιδε M. δημωναξιοῖδε H.
" Ib. φέρειν βαρυ ου γαρ επιστη M. etiam φέρειν caret accentu. H.
" 97 τοιοῦτός τοι M. τοιοῦτοστοι H. ἔστω M. εστω H.

φίλος M. φιλος H. ὃσ τον ἑταιρον H., deinde ὀργην — αντι — συ δ' εμοι φιλε ταῦτ' ἐπιθυμῶν H.

Vs. 417 εἰσ pro ἐσ H.
" 1211 δ' ἐνναζε H.
" 1244 πιστεοσ M. πιστεωσ H.
" 1252 ἀλοεα H.
" 1247 εχθοσ M. εχθροσ H.
" 1285 manus multo recentior supplevit οὐ γάρ τοι με δόλωι M. addo "in margine nigro atramento" H.
" 1317 ευ ερδων H.
" 1377 φίλον M. aut φιμον aut φιλιον. H.

Devorato, si non inutilis, ingrati tamen laboris taedio, paullisper animum mihi recreabo addendo pauca quibus, praeter ea quae in superioribus dedi, adiuvari posse sive interpretationem sive crisin Theognideam, e repetita lectione intellexi. Ordiar a vs. 8 sq., ubi haec leguntur:

πᾶσα μὲν ἐπλήσθη Δῆλος ἀπειρεσίη
ὀδμῆς ἀμβροσίης.

De odore divino utilia quaedam monuit Conradus Schwenck in Philologo a. 1861 p. 451 sqq., afferens Aesch. Prom. vs. 115, Homeri Il. O 153, Hymn. in Merc. 237 et Hymn. in Cer. 277 sq. Quibus locis adde Vergilii versum e primo Aeneidis de Venere hunce:

Ambrosiaeque comae divinum vertice odorem
Spiravere.

Vs. 48, quem supra pag. 2 tentavi, librorum lectio κεῖται ne sic quidem defendi potest, ut dicas, illud verbum proprium esse de *desidibus*. Non enim de *desidia* ibi, sed de *tranquillitate*, sermo est, quae ut res bona laudatur, quod ipsa orationis forma (μηδ' εἰ νῦν) abunde declarat. Locis autem a me allatis addatur vs. 632 sq.:

αἰὲν ἐν ἄταις,
Κύρνε, καὶ ἐν μεγάλαις κεῖται ἀμηχανίαις.

Recte, nisi fallor, Bergk vs. 397, mutato verborum ordine, sic scribendum esse coniecit:

Τὸν δ' αὖτ' οὔτ' ἀγαθοῖς ἕπεται νόος οὔτε κακοῖσι.

Literae Aeolicae vestigia persequentem pag. 3, me praeteriit vs. 987: *αἴτε ἄνακτα φέρουσι κτέ.*, cf. 773, vs. 52 *τῇδε ἄδοι*, vs. 333 *ἄνδρ' ἐπὶ ἐλπίδι* e Bergkii emendatione, vs. 488 *εὐγεργεσίης* in Mutinensi, vs. 152 et 822 *χώρη* in eodem; quae exempla ceteris, velim, nunc addas. Vix autem opus est ut moneam, me pag. 3 et alibi de *hiatu* scribentem in versibus elegiacis, eum dicere hiatum, ubi ante vocalem verbi sequentis longa vocalis suam conservet quantitatem.

Vs. 127: *οὐδέ κεν εἰκάσσαις ὥσπερ ποτ' ἐσώριον ἐλθών.* Quid h. l. scripserit Theognis, fortasse semper ignorabitur. Ne Bergkii quidem, ceterorum tentamina reiicientis, suspicio, legendum esse: *ὥσπερ πρὸς* (quidni *ποτὶ*?) *χωνίον ἐλθών*, ferri, me iudice, ullo pacto potest, propterea quia ita verbo *εἰκάζειν* locus non esset, quandoquidem, instituto tali experimento, *scimus*, ut opinor, non *facimus coniecturam*. Poetae mentem melius assecuti videntur, qui olim reposuerunt *ἐς ὠνίον*: num verba, et ego dubito.

Vs. 138. Cf. etiam vs. 148.

Vs. 144. Ad propositam a me pag. 5 sq. coniecturam insuper conferatur Iliad. Ω 157 sq.

Vs. 220: *Κύρνε, μέσην δ' ἔρχευ τὴν ὁδόν, ὥσπερ ἐγώ.* Non caret offensione articulus praesertim isto loco positus. Quare vide an forte haec sit poetae manus:

Κύρνε, μέσην δ'ἔρχευ ἦχ' ὁδόν, ὥσπερ ἐγώ.

Cui suspicioni favere mihi videtur vs. 331:

ἥσυχος, ὥσπερ ἐγώ, μέσσην ὁδὸν ἔρχεο ποσσίν.

Ad vocabuli usum compara Od. ρ 254: *ἦκα κιόντας*. De hiatu ante caesuram vide disputata pag. 3. Sed fortasse habuit haec vocula olim digamma. Cf. Il Ω 508. In Theognideis hodieque legitur vs. 1274.

Vs. 231: *ἄτη δ' ἐξ αὐτῆς ἀναφαίνεται κτέ.* Ornatius et, nisi fallor, melius poeta forsitan scripserit *ἀναφύεται*.

Nam verbo *ἀναφαίνεσθαι* ferme Graeci utuntur de iis, quae *subito praeter exspectationem apparent*, contra *ἀναφύεσθαι* de iis, *quae sponte nascuntur et herbae surculive instar laete adolescunt.* Recte legitur apud Solonem fr. IV, 36:

αὐαίνει δ' ἄτης ἄνθεα φυόμενα.

Utrumque verbum cum alibi confusum vidi, tum apud Sophoclem in Aiace vs. 646 sq., quos sic legendos videri:

ἅπανθ' ὁ μακρὸς κἀναρίθμητος χρόνος
φαίνει τ' ἄδηλα καὶ φανέντα κρύπτεται

iam aliquot abhinc annis monui in editione mea Oedipi Regis pag. 92 ad vs. 132. Similiter Cobet *φύσας* in *φήνας* refinxit apud Aristophanem in *Ὡρῶν* fragmento I apud Meinekium in F. C. G. II pag. 1171. De vocali praeter consuetudinem producta vide quae adnotavi supra pag. 27 ad vs. 537. Cf. vs. 1134.

Vs. 267. Noli e versione mea pag. 18, quae est paullo liberior, efficere me habere voculam *τοι* pro pronomine II personae. Magis ad literam possis: *Cognosci profecto potest paupertas, quamvis aliena sit;* i. e., ut dixi, *licet ipse pauper non sis, facile quid qualeque paupertas sit, intellegas.*

Vs. 295. Ad coniecturam meam (pag. 21) insuper conferantur vss. 593, 657, 989, ubi Theognis verbo *ἀσᾶσθαι* usus est.

Vs. 490: *τὴν δὲ θεοῖς σπένδεις, τὴν δ' ἐπὶ χειρὸς ἔχεις.* Ex suspicionibus virorum doctorum mihi quidem prae ceteris placet Bergkiana, scribendum esse: *τὴν δ' ἐπὶ χείλος ἄγεις.* Nescio tamen an vel lenius emendandum sit:

τὴν δὲ θεοῖς σπένδεις, τῇ δ' ἐπὶ χεῖλος ἔχεις.

Vs. 641. Emperius recte addubitans sanitatem articuli ante *ἐχθρόν*, minus feliciter sic refinxit:

οὔ τοι κ' εἰδείης οὔτ' εὔνουν οὔτε τοι ἐχθρόν.

Reponendum videtur: *οὔτε τιν' ἐχθρόν.*

Vs. 659 sqq. (pag. 30): Ad sententiam imprimis cf. vss. 133 sqq.

Vs. 817 sq. spirant aetatem et ingenium Alexandrinorum, ad quorum exemplum argutum hoc scribendi genus in deliciis uit poetis Latinis, prae ceteris Nasoni.

Vs. 919. *ὥς' ἐς ἄκαιρα πονεῖν καὶ μὴ δόμεν ᾧ κ' ἐθέλῃ τις.* Corrigendum videtur: *ᾧ κ' ἐθέλησιν*, ut idem cogitetur subiectum, quod habent verba praegressa: *ἐφείδετο, κατέβη, ἔλαβεν, πονεῖν, δόμεν.* Ad locutionem *ἐς ἄκαιρα πονεῖν* comparetur Soph. Ai. 38: *ἦ καί, φίλη δέσποινα, πρὸς καιρὸν πονῶ;*

Vs. 939. Notetur verborum lusus: *ἀεὶ δέμεν — ἀηδών.*

Vs. 957: *εἴ τι παθὼν ἀπ' ἐμεῦ ἀγαθὸν μέγα μὴ χάριν οἶδας.* Vocabulum sanum tentantes, *ἐμεῦ* (cf. pag. 3 de hiatu legitimo), viri docti in hoc versu neglexerunt turpe vitium. Nemo enim ignorat Graecum esse:

εἴ τι παθὼν ὑπ' ἐμεῦ κτέ.

Vs. 963: *μή ποτ' ἐπαινήσῃς, πρὶν ἂν εἰδῇς ἄνδρα σαφηνέως,*
ὀργὴν καὶ ῥυθμὸν καὶ τρόπον ὅς ις ἂν ᾖ.

Soloecum esse *ὅσις ἂν ᾖ* in quaestione indirecta pro *ὅσις ἐσιν*, impense miror a nemine animadversum esse. Itaque non magis ferri potest, quod Hecker nostras coniecit: *οἷος ἂν ᾖ.* Nimirum omnes habet numeros veritatis Stobaei lectio *ὄντιν' ἔχει.* Cf. vs. 312, 898. Vulgata significat: *quisquis est.*

Vss. 997 sqq. in hunc modum corrigendos esse suspicor:

Ἧμος δ' ἠέλιος μὲν ἐν αἰθέρι μώνυχας ἵππος
ἄρτι παραγγέλλοι μέσσατον ἦμαρ ἔχων,
τῆμος δεῖπν' (ni praestat *δαῖτ'*) *ἀλέγοιμεν, ὅσον*
τινὰ θυμὸς ἀνώγοι,
παντοίων ἀγαθῶν γαστρὶ χαριζόμενοι.

Vs. primo vulgo *τῆμος* scribitur, vs. tertio: *δείπνου δὲ λήγοιμεν ὅπου.* Notissima est locutio Homerica *δαῖτ' ἀλεγύνειν*, nec reconditioris doctrinae, verbum *ἀλέγειν*, i. e. *curare*, subinde construi cum Accusativo. Ceterum, brevitatis ergo, lectorem relego ad Bergkii editionem III, unde et codicum lectiones cognoscat et videat, quid ex alienis copiis in hac emendatione assumserim. Insuper monendum, verba *ὅσον — ἀνώγοι* non cum praegressis, sed cum sequentibus, *παντοίων — χαριζόμενοι*, iungenda esse.

Vs. 1063 *πάννυχον εὕδειν*, notam locutionem Homericam,

cur Bergk mutarit in *καλ λῖθ'* (i. e. *κατὰ λῖτα*) *εὕδειν*, quod e corruptissima lectione Vaticani codicis (*κάλλισθ'*) elicuit, non magis ego intellego, quam intellexit van der Mey p. 36, idque eo minus, quod vs. 1336 legitur: *εὕδει σὺν καλῷ παιδὶ παννημέριον*. Melius in sequentibus recepisset egregiam suam emendationem: *τούτων οὐδὲν ἄρ' ἦν* pro *τούτων οὐδέν τοι κτέ.*

Vs. 1135 sqq.:

Ἐλπὶς ἐν ἀνθρώποις μούνη θεὸς ἐσθλὴ ἔνεσιν,
ἄλλοι δ' Οὐλυμπόνδ' ἐκπρολιπόντες ἔβαν·
ᾤχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ' ἀνδρῶν
Σωφροσύνη· Χάριτές τ', ὦ φίλε, γῆν ἔλιπον.

Neminem, qui hoc agat, latere potest, vocabulum *ἀνδρῶν*, si propriam h. l. suam vim servare censeatur, ineptum esse, sin positum esse pro *ἀνθρώπων*, turpitur abundare et *στοιβῆς* vice fungi. Quocirca, quum genuina vox excidisset aut evanescente scriptura legi non posset, impudenter a librariis suppletum esse crediderim. Quid dederit ipse poeta, pro certo quidem dici hodie non potest, apprimis tamen, me iudice, conveniret:

ᾤχετο μὲν Πίστις, μεγάλη θεός, ᾤχετο δ' ἁγνὴ
Σωφροσύνη· κτέ.

Ἁγνή enim i. e. *sancta*, frequens dearum epitheton, vix ulli deae aptius est quam *Temperantiae* ac *Modestiae*. — Sequuntur hi vss. feliciter emendati a Meyo:

ὅρκοι δ' οὐκέτι πιστοὶ ἐν ἀνθρώποισι βιαίοις,
οὐδὲ θεοὺς οὐδεὶς ἅζεται ἀθανάτους·

ubi in libris est *δίκαιοι*, quae verba excipiuntur hisce, depravatis, si quid video, et ipsis:

εὐσεβέων δ' ἀνδρῶν γένος ἔφθιται, οὐδὲ θέμιζας
οὐκέτι γιγνώσκουσ' οὐδὲ μὲν εὐσεβίας.

Sic enim scriptum ut hodie scribitur, hoc distichon egregio poeta — quem Theognidem esse, nihil est quod dubitemus — indignissimum esse iudico, praesertim praegressis illis: *οὐδὲ θεὸς οὐδεὶς ἅζεται ἀθανάτοις*, quibus aequalium hominum *δυσσεβείαν* iam exagitaverat. Si me audis, arctissime iungenda sunt verba: *οὐδὲ θεοὺς — ἔφθιται*, deinde vero corrigendum:

οὐδὲ θέμιςας

οὐκέτι (οἴδ' ἔτι?) γιγνώσκουσ' οὐδὲ μὲν εὐνομίας.

Ad Pluralem εὐνομίας cf. Hymn. Hom. XXX, 11.

Vs. 1163. Cf. Oed. Reg. 371: τυφλὸς τά τ' ὦτα τόν τε νοῦν τά τ' ὄμματ' εἶ.

Vs. 1327—1330, ex mea quidem sententia, si ullam, tam exiguam habent similitudinem cum vss. 11—14, ut prorsus non intellegam, quomodo van der Mey pag. 34 illorum auctori hos obversatos esse contendere sustineat. Non multo felicior est comparatio, quam idem pag. 38 instituit inter vs. 313 sq. et Solonis fr. XII, atque ibidem inter vs. 887 sqq. et Mimnermi fr. II, 5 sqq., ut de aliis taceam [1]). Aliquanto aptius iam Welcker cum vs. 313 sq. contulit notum scolium. Adde Calliae et Menandri locos ap. Clem. Alex. Strom. VI p. 264, quorum alterum alterius ope supplere conatus sum in *Observationibus Criticis in fragmenta comicorum Graecorum*, p. 91.

Melius idem vir doctus rem gessit p. 46, ubi acute perspexit vss. 159 sq. cum vss. 659 sqq. coniungendos esse. Neque improbabiliter idem vss. 559 sq. olim statim post vs. 924 lectos esse iudicavit, quo de supra monuimus.

Vs. 660 γάρ τοι pro γάρ τε restituendum esse dudum ante Meyum docuerat Hermann. Vide Bergkii ed. III Lyr. Gr. Ex coniecturis, quas in opusculo suo proposuit, insuper probaverim hance, vs. 780 scribendum esse ἦ γὰρ ἐγὼ δείδοικ' pro ἦ γὰρ ἔγωγε δέδοικ' (quam emendationem alii debere se ait). Sed vehementissime nego quicquam mutandum esse vs. 1177 sq.:

εἴ κ' εἴης ἔργων αἰσχρῶν ἀπαθὴς καὶ ἀεργός,
Κύρνε, μείζην κεν πεῖραν [2]) ἔχοις ἀρετῆς.

Nam quod ille, collatis vss. 1305—1310, quibus ne syllaba quidem est cum illis versibus communis, pro ἀπαθής re-

1) Lubricum omnino hoc coniectandi genus. Quid velim senties, comparato vs. 996 cum vs. 618, vs. 661 sq. cum vs. 189 sq.

2) Egregie Hecker μείστης κεν πείρατ'.

scribendum iudicat ἀδαήϛ, procul dubio depravaret sententiam, quae haec est: *qui turpia nec faciat nec patiatur, in eo perfectam esse virtutem.* Optime autem haec sententia quadrat cum notione *virtutis* Theognidea, quae non tantum sensu activo gaudeat, verum etiam passivo. Vide v. c. vs. 653 sq.:

ἐὐδαίμων εἴην θεοῖϛ φίλος ἀθανάτοιοιν,
Κύρν', ἀρετῆϛ δ' ἄλλης οὐδεμιῆϛ ἔραμαι.

Hinc optime Bergk in ed. III vs. 30 repudiavit speciosam coniecturam, pro ἀρετὰϛ legendum esse ἀρχάϛ. Cf. 130 et 699 πλήθει δ' ἀνθρώποις ἀρετὴ μία γίγνεται ἥδε, πλουτεῖν. Divitias 'virtutem esse minime negat poeta, sed hoc negat *unicam* esse virtutem. Cf. 971. Ut verbo dicam, ἀρετή secundum Theognidem latissime patet, quippe quae praeter virtutes proprie ita dictas contineat omnia, quibus vita hominum ζηλωτὴ fit et beata, arctissimeque cohaeret cum notione vocabulorum ἀγαθόϛ et κακόϛ s. δειλόϛ apud eundem. Vide etiam Odyss. XVII 322.

Eidem viro docto non ab omni parte assentior p. 37 contrarias esse inter se duas sententias, quarum altera (823) haec est:

Μήτε τιν' αὖξε τύραννον ἐπ' ἐλπίδι, κέρδεσιν εἴκων,
μήτε κτεῖνε θεῶν ὄρκια συνθέμενοϛ,

altera (1181) haec:

δημοφάγον δέ τύραννον, ὅπωϛ ἐθέλειϛ, καταπλῆναι
οὐ νέμεσιϛ πρὸϛ θεῶν γίγνεται οὐδεμία.

Non enim satis attendit ad ea, quae in utraque sententia adduntur: ἐπ' ἐλπίδι κέρδεσιν εἴκων et θεῶν ὄρκια συνθέμενοϛ in priore, in posteriore vero δημοφάγον, ita ut facillime ambae inter se conciliari possint. Et ambigo quid in posteriore significet καταπλῆναι, quod verbum, licet verbum Latinum *sternere* aliquam [1]) sane offerat similitudinem, nunquam memini *interficiendi* sensu adhibitum me videre. Si corruptum est, utrum καταλῦσαι vel καταπαῦσαι latere putas, an po-

1) *Aliquam* dixi, nam καταπλήσσειν non est *sternere*, sed *facere ut quis decumbat.*

tius κατακαίνειν? Equidem et hoc aptius iudicaverim et lenius est remedium, siquidem *ΚΑΤΑΚΑΙΝΕΙΝ* et *ΚΑΤΑΚΛΑΙΝΕΙΝ* vix distinguas, et perpetua sit in libris confusio terminationum Infinitivi Aoristi et Praesentis. De tyrannis iterum fit mentio vs. 1203 sqq.:

οὐκ εἶμ' οὐδ' ὑπ' ἐμοῦ κεκλήσεται, οὐδ' ἐπὶ τύμβῳ
οἰμωχθεὶς ὑπὸ γῆν εἶσι τύραννος ἀνήρ κτέ.

Adscita Brunckiana coniectura κεκλαύσεται, comparare possis Ennianum illud: *nemo me lachrymis decoret nec funere fletu faxit.* Nec tamen locum sic persanatum esse duco. Quid enim in hoc verborum contextu sibi velint verba οὐκ εἶμι, s. *non ibo,* haudquaquam intellego. Neque admodum mihi quidem placet inanis illa abundantia κεκλαύσεται — οἰμωχθείς, a quo crimine verba Enniana propter dictionis ornatum — *lachrymis decoret*, ait, non *lachrymetur* — plurimum absunt. Pars autem loci certa emendatione restitui potest, modo memineris optimi codicis scribam (ut diligenter notatum reperies in collationibus nostris) saepissime omittere iota subscriptum. Hinc optimo iure repono:

οὐκ... ὑπ' ἐμοῦ κεκλήσεται κτέ.

a verbo κλήζω (= κλείζω), *celebro.*

Iam vero apparet, in corruptis vocibus εἶμ' οὐδ' latere Dativum instrumentalem substantivi, quod *laudem* vel *carmen* significet. Aliis autem definiendum relinquo, lateatne αἴνοις, an οἴμοις, an ὕμνοις, an θρήνοις, an aliud denique. De ἐλέγοις cogitari certe non potest, si vera est Frankii ad Callinum p. 41 opinio, illud vocabulum Athenis natum esse aetate Simonidea.

Vs. 1211: μή μ' ἀφελῶς παίζουσα φίλους δέννάζε τοκῆας. Bergk coniecit: μή μ' ἀφίλως κτέ. fieri potest, ut recte. Mihi, collato Hesychio, in mentem venit: μὴ ζαφελῶς κτέ. Notissimum est vocabulum Homericum ἐπιζαφελῶς.

Vs. 1295 ὦ παῖ, μή με κακοῖσιν ἐν ἄλγεσι θυμὸν ὀρίναις. Fere malim: ἐπ' ἄλγεσι κτέ., ut verborum ordo sit: μή με θυμὸν ἐπορίναις κακοῖσιν ἄλγεσιν. Nam κακὰ ἄλγεα dicta

videntur dolores, quibus spretus a puero amor miserum versificem macerabat. Hinc flebiliter precatur: *μηδέ με σὴ φιλότης δώματα Περσεφόνης οἴχηται προφέρουσα*, et in fine tetrastichi verbis a me correctis opponit: *ἤπια νωσάμενος*.

Vs. 1327 criticorum diligentiam praeteriit corrigendum esse:

ὦ παῖ, ἕως ἂν ἔχῃς λείην γένυν κτέ.

ubi codd. habent *λείαν*. Nam Iasmos non minus personatus Theognis sectatur quam genuinus poeta. Non monerem, nisi in re critica nihil parvum aut leve existimandum esse haberem persuasissimum.

Vs. 1331 lacunam in hunc modum expleverim: *αἰδέο μ', ὦ παῖ, (τήνδε) διδοὺς χάριν, κτέ.*, neque perspicio, cur Bergkio plura excidisse videantur, duoque disticha coaluisse in unum. Vix autem recte vir egregius vs. 1333 sq. statim illis subiunxit. Melius, me iudice, rem administraverat in editione secunda.

Tandem gravem errorem leni manu corrigam scribendo vss. 1373 sq. in hunc modum:

οὐδαμά πω κατέμεινας ἐμὴν χάριν, ἀλλ' ὑπὸ πᾶσαν
αἰεὶ σπουδαίως ἔρχεαι ἀγγελίην.

Sive, res enim eodem redit, *σπουδάζων* mavis pro vulgato *σπουδαίην*. Praeterea cum Bergkio requiro *οἴχεαι*.

Compulit me operarum tarditas, ut interpretationi Theognidis unice intentus eius quae feruntur reliquias tertia vice acri mente versarer. E commentariolis meis promam, quae et aliis prodesse forsitan possint, neque hanc dedecorent scriptiunculam.

Vs. 171 (cf. pag. 10). Cum Bekkero supple: *θεοῖσιν (γὰρ) ἔπι κράτος*, apto ac paene necessario particulae usu. Quod a Bergkio editum *θεοῖς ἔσιν ἔπι κράτος*, Graecum esse pro *ἔπεσιν* propterea dubito, quod nudum *ἔπι* eo sensu a Graecis adhiberi solet.

Vs. 185. Ad ea, quae de h. l. disputavi pag. 11 sq., non

male conferas Plutarchi locum e libro *ὑπὲρ εὐγενείας* apud Stobaeum in Florilegio LXXXVIII, 12: *ἄπιστος ἡ τῶν σοφιστῶν συκοφαντία κατὰ τῆς εὐγενείας, εἰ μηδὲ τὰν μέσῳ καὶ πᾶσι γνώριμα σκοποῦσιν, ὅτι πρὸς τὰς ὀχείας τοὺς εὐγενεῖς ἵππους καὶ κύνας ὠνοῦνται καὶ κιχρῶνται.*

Vs. 299. Codex Mutinensis tanta prae ceteris omnibus libris Theognideis est excellentia, ut fidem non habeam Meyo, pag. 49 sq. cum deterioribus legenti: *οὐδ' ἐθέλει κτέ.*, sed mihi persuadeam unice audiendos esse, qui ope Mutinensis poetae manum restituere conentur, sive Hermanno obtemperemus scribenti: *οὐδεὶς δὴ φίλος ἐστίν κτέ.*, sive peringeniosam Bergkii amplectamur rationem: *οὐδεὶς λῇ φίλος εἶναι*, ut *ἐθέλει* in reliquis libris sit ignotioris verbi Dorici glossema. Doriensi autem poetae, licet in elegiis cum Tyrtaeo, Solone, aliis poetico Ionum sermone usus sit, semel excidisse verbum Doricum, quod aliquando fuisse omnibus Graecis commune apparet e derivato *λῆμα*, non est quod magnopere miremur. Nihilominus vide quae scripsi in nota ad calcem pag. 17, ubi, ne quis male illa verba interpretetur, quales modo dixi poetae elegiaci intellegendi sunt. In vs. sequenti utrum *ᾧ κ'* cum Bergkio an *ὅς κ'* cum Meyo legatur ad sensum perinde est, neque ad fidem traditionis multum differt, licet illud sit etiam lenius.

Vs. 347. Disputatio de h. l. pag. 22 sq. dubitationem de traditae scripturae sanitate nondum mihi, nec fortasse tibi, mi lector, eripuit. Quin, una mutata literula, Theognidi reddimus: *ἐγὼ δὲ δυῶν ἐπέρησα χαράδρην*. Cf. Aesch. Prom. 748. Rarior, praesertim hoc casu, vox non intellecta facile aut forte aut de industria in notissimam mutari poterat. Non aeque expedita est corruptelae ratio, si cum Hartungio eodem sensu *κακῶν* pro *κύων* suspicamur.

Vs. 377 sq.:

πῶς δή σευ, Κρονίδη, τολμᾷ νόος ἄνδρας ἀλιτροὺς
ἐν ταὐτῇ μοίρῃ τόν τε δίκαιον ἔχειν.

Suadet ratio Graecitatis, ut hic, quod saepissime accidit,

ἔχειν a scribis cum ἄγειν confusum esse statuamus. Exempla ubique prostant.

Vs. 417 sq.:

ἐς βάσανον δ' ἐλθὼν παρατρίβομαι ὥσε μολίβδῳ
χρυσός, ὑπερτερίης δ' ἄμμιν ἔνεσι λόγος.

Duo certa dicam, unum incertius. Nempe certum est pro μολίβδῳ reponendam esse formam probam et antiquam μολίβδῳ, neque incertum, depravata esse verba ὑπερτερίης — λόγος, quibus non medeatur Dindorfii coniectura ἡμίν pro ἄμμιν, quam formam nemo librarius illi substitueret. Nimirum ipsa sententia laborat, nec quicquam sani ex istis erui potest. Welcker: λόγος ὑπερτερίης, *per periphrasin* pro ἡ ὑπερτερίη ἡμῖν ἔνεσι, *nemo nos aequat.* Quod utinam probasset potius quam dixisset. Locutionem ἐς χρημάτων λόγον ἰσχύειν, aut si quid est eius simile, nihil huc facere propalam est. Intendite igitur, o critici, vires! Ego, ne sim ἀσύμβολος, hariolor:

ὑπερτερίη δ' ἄμμου ἔνεσι λόγος.

i. e. meae prae aliis excellentiae inest ratio numero carentis arenae, sive *immensa est*, ut ad notum alludatur proverbium. Iactantia neminem offendet, qui legerit et duos versus praegressos et ipsa haec: παρατρίβομαι — χρυσός. Male autem Hartung proposuit παραβάλλομαι, non intellegens sensum esse: τῷ βασάνῳ τρίβομαι ὡς παρὰ μόλυβδον χρυσός, i. e. ut *iuxta* plumbum aurum.

Vs. 625 sq. intellegerem sic scriptos:

ῥηίτερον φρονέοντα παρ' ἄφροσι πόλλ' ἀγορεύειν
ἢ σιγᾶν αἰεί· τοῦτο γὰρ οὐ δυνατόν.

Vulgo: ἀργαλέον — καὶ σιγᾶν. Servato ἀργαλέον, vel maiore molimine corrigendum sit ῥῆον δ' ἢ σιγᾶν· κτέ.

Vs. 668, comparato simili loco, 419 sq., suspicari possis:

οἷά περ οἶδα
οὐκ ἂν σιγῴην κτέ.

idque prope absum, ut verum esse putem. Bergkii enim coniectura, de qua dixi pag. 28, hoc laborat incommodo, quod

nudum *ἀναίνεσθαι* significare posse *dicere recuso* difficilius fuerit ad probandum.

Vs. 637 sq. Exilis sententia, et vix digna Theognide.

Quid exempli gratia iudicares de eo, qui magno cum pondere ac gravitate talem stupenti popello venditaret sententiam: *Demosthenes et Isocrates in republica Atheniensium fuere similes viri: bonus enim civis uterque?* Macte esto virtute, clamares, ut arbitror. Non meliora tamen gravis poeta gnomicus, si fides librariis. Sapere aude! Theognis scripsit *ὅλοιντο*, non *ὅμοῖοι*, vel *ὁμοῖα*, ut est apud Stobaeum. Noli mihi opponere vss. 1135 sqq., nam hi non minus pugnant cum lectione vulgata. At quidni pugnent, quum ad diversas elegias pertinuerint?

Vs. 639. Imposuit mihi p. 28 speciosa Meyi coniectura *ἔρρειν*, quam tamen posthabendam esse Bergkianae enemdationi nunc iudico. *Ἐλπίδα* Graece dici *exspectationem* tam malarum quam bonarum rerum notum est, neque cur civis meus pag. 50 *εὖ ῥεῖν* de prospero rerum successu recte dici dubitet intellego. Si autem *ἔρρειν*, quod non nego, dici possunt *ἔργ' ἀνδρῶν*, quidni eadem recte dicuntur *εὖ ῥεῖν*? Et Bergkii opinioni magis favent, ut opinor, loci paralleli, velut 587 sq. [1]). Accedit codicum auctoritas; nam utrum *εὑρεῖν* an *εὖ ῥεῖν* scriptum exstet, critico perinde est.

Vs. 926. Recte pag. 36 negavi ferri posse *δουλοσύνην τελέοις*. Nec tamen *ταλάσαις* a *tempore* aut *ταλέοις*, quod iam significavi, ab *usu* se commendat. Utrique hoc nomine praestat *δουλοσύνην ὀχέοις*. Cf. Od. *η* 211, *λ* 619, *φ* 302. Quia autem *δουλοσύνην* h. l. non proprio sed figurato sensu accipiendum est, forsitan praeferendum sit, quod etiam lenius: *δουλοσύνην τιν' ἔχοις*. — Versum sequentem, cui *ἄν* male deest, sic tento: *οὐδ' εἰ γῆρας ἴκοιο, τὰ χρήματα πάντ' ἂν ἀπέρροι*, pro *ἀποδραίη*.

Vs. 1167 pro Attico *ἀπόκρισις* reponerem Ionicum *ὑπό-*

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1) Cf. tragici locus, quem tentavi in *Exercitationibus Criticis*, pag. 68.

χρισις (quod Herodoto ubique reddendum esse non dubito), nisi peius aliquod ulcus subesse suspicarer. Non enim sententiae loci convenit *responsi* notio sed *verborum*, sive pollicentis aliquid sive affirmantis. Hinc aliquando suspicabar:

τῶν ἀγαθῶν ἐσθλὴ μὲν ὑπόσχεσις, ἐσθλὰ δὲ τἄργα

ut boni dicantur *stare promissis*. Nec tamen vel id ab omni parte satisfacit. Quaerant alii!

Vs. 1260. Vel adscita Bergkii coniectura, de qua dixi pag. 45, corruptum manet καρτερός, pro quo αἰολός aut simile quid exspectaveris.

Vs. 1289. *Ἰασίου κούρην, παρθένον Ἰασίην* fortasse poetae, non librariorum, culpa ineptus est. Contra fieri potest ut pag. 15 illi tribuerim quod horum est in vs. 1364, qui leniter sic potest refingi: ὥς' ἔτι μή σε φιλεῖν. Nempe pronomen με facile aut ab interprete addi aut e sequenti μή nasci potuit, expulsurum genuinam voculam ἔτι. De ἔτι μή pro μηκέτι similibusque videatur Hermann ad Trachin. 160.

Vs. 1380. Usum vocabulorum οἷα τε pro οἷά fortasse non debueram ponere in vitio. Nam epicos in ea re imitari poetastrum nihil vetabat. Cf. quae scripsi pag. 6, ad vs. 138, quibus adde vs. 148.

Erunt fortasse, qui mirentur, cur pag. 24 ἴσχε νόον (vs. 565) non interpretatus sim νοῦν ἔχε, i. e. *sape*. Caussa haec est, quod tum extra Atticae fines eam locutionem *sapiendi* sensu (huc enim minime pertinet locus Od. ξ 490) apud Graecos antiquiores frustra quaesivi, tum verbum ἴσχειν in antiquo sermone epico et elegiaco semper *retinendi*, *cohibendi*, *coercendi* vim servasse videtur. Il. IX 256: σὺ δὲ μεγαλήτορα θυμὸν ἴσχειν ἐν στήθεσσι, φιλοφροσύνη γὰρ ἀμείνων. — Quare, suadente etiam loci sententia, verti: *cohibe mentem*.

Paucos hic subiungam, nam plerosque praeripuit mihi Welckeri eruditio atque diligentia, veterum poetarum locos, quibus Theognidea carmina illustrari quodammodo possint.

Ps. 68. 18. Ye have ascended on high, ye have led captivity captive, and received gifts for men; yea, for the rebellious also, that the Lord God might dwell among them.

Ps. 110. 1. The Lord said unto my Lord, Sit thou at my right hand, until I make thine enemies thy footstool.

Isa. 7. 14. Therefore the Lord himself shall give you a sign; Behold, a virgin shall conceive, and bear a son, and shall call his name Immanuel.

Isa. 9. 6. For unto us a child is born, unto us a son is given: and the government shall be upon his shoulder: and his name shall be called Wonderful, Counsellor, The mighty God, The everlasting Father, The Prince of Peace.

Isa. 11. 1. And there shall come forth a rod out of the stem of Jesse, and a branch shall grow out of his roots: 2. And the spirit of the Lord shall rest upon him, the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord; 3. And shall make him of quick understanding in the fear of the Lord: and he shall not judge after the sight of his eyes, neither reprove after the hearing of his ears: 4. But with righteousness shall he judge the poor, and reprove with equity for the meek of the earth: and he shall smite the earth with the rod of his mouth, and with the breath of his lips shall he slay the wicked. 5. And righteousness shall be the girdle of his loins, and faithfulness the girdle of his reins. 6. The wolf also shall dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. 7. And the cow and the bear shall feed; their young ones shall lie down together: and the lion shall eat straw like the ox. 8. And the sucking child shall play on the hole of the asp, and the weaned child shall put his hand on the cockatrice' den. 9. They shall not hurt nor destroy in all my holy mountain: for the earth shall be full of the knowledge of the Lord, as the waters cover the sea.

Isa. 25. 8. He will swallow up death in victory; and the Lord God will wipe away tears from off all faces; and the rebuke of his people shall he take away from off all the earth: for the Lord hath spoken it.

Isa. 26. 19. Thy dead men shall live, together with my dead body shall they arise. Awake and sing, ye that dwell in dust: for thy dew is as the dew of herbs, and the earth shall cast out the dead.

Isa. 35. 5. Then the eyes of the blind shall be opened, and the ears of the deaf shall be unstopped. 6. Then shall the lame man leap as an hart, and the tongue of the dumb sing: for in the wilderness shall waters break out, and streams in the desert.

Isa. 40. 3. The voice of him that crieth in the wilderness, Prepare ye the way of the Lord, make straight in the desert a highway for our God. 4. Every valley shall be exalted, and every mountain and hill shall be made low: and the crooked shall be made straight, and the rough places plain: 5. And the glory of the Lord shall be revealed, and all flesh shall see it together: for the mouth of the Lord hath spoken it.

Isa. 42. 1. Behold my servant, whom I uphold; mine elect, in whom my soul delighteth; I have put my spirit upon him: he shall bring forth judgment to the Gentiles. 2. He shall not cry, nor lift up, nor cause his voice to be heard in the street. 3. A bruised reed shall he not break, and the smoking flax shall he not quench: he shall bring forth judgment unto truth. 4. He shall not fail nor be discouraged, till he have set judgment in the earth: and the isles shall wait for his law. 5. Thus saith God the Lord, he that created the heavens, and stretched them out; he that spread forth the earth, and that which cometh out of it; he that giveth breath unto the people upon it, and spirit to them that walk therein: 6. I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles; 7. To open the blind eyes, to bring out the prisoners from the prison, and them that sit in darkness out of the prison house. 8. I am the Lord: that is my name: and my glory will I not give to another, neither my praise to graven images. 9. Behold, the former things are come to pass, and new things do I declare: before they spring forth I tell you of them.

Isa. 49. 1. Listen, O isles, unto me; and hearken, ye people, from far; The Lord hath called me from the womb; from the bowels of my mother hath he made mention of my name. 2. And he hath made my mouth like a sharp sword; in the shadow of his hand hath he hid me, and made me a polished shaft; in his quiver hath he hid me; 3. And said unto me, Thou art my servant, O Israel, in whom I will be glorified. 4. Then I said, I have labored in vain, I have spent my strength for nought, and in vain: yet surely my judgment is with the Lord, and my work with my God. 5. And now, saith the Lord that formed me from the womb to be his servant, to bring Jacob again to him, Though Israel be not gathered, yet shall I be glorious in the eyes of the Lord, and my God shall be my strength. 6. And he said, It is a light thing that thou should be my servant to raise up the tribes of Jacob, and to restore the preserved of Israel: I will also give thee for a light to the Gentiles, that thou may be my salvation unto the end of the earth. 7. Thus saith the Lord, the Redeemer of Israel, and his Holy One, to him whom man despiseth, to him whom the nation abhorreth, to a servant of rulers, Kings shall see and arise, princes also shall worship, because of the Lord that is faithful, and the Holy One of Israel, and he shall choose thee. 8. Thus saith the Lord, In an acceptable time have I heard thee, and in a day of salvation have I helped thee: and I will preserve thee, and give thee for a covenant of the people, to establish the earth, to cause to inherit the desolate heritages; 9. That thou may say to the prisoners, Go forth; to them that are in darkness, Show yourselves. They shall feed in the ways, and their pastures shall be in all high places. 10. They shall not hunger nor thirst; neither shall the heat nor sun smite them: for he that hath mercy on them shall lead them, even by the springs of water shall he guide them. 11. And I will make all my mountains a way, and my highways shall be exalted. 12. Behold, these shall come from far: and lo, these from the north and from the west; and these from the land of Sinim. 13. Sing, O heavens, and be joyful, O earth, and break forth into singing, O mountains: for the Lord hath comforted his people, and will have mercy upon his afflicted.

Isa. 50. 6. I gave my back to the smiters, and my cheeks to them that plucked off the hair: I hid not my face from shame and spitting.

Isa. 52. 13. Behold, my servant shall deal prudently, he shall be exalted and extolled, and be very high. 14. As many were astonished at thee; his visage was so marred more than any man, and his form more than the sons of men: 15. So shall he sprinkle many nations; the kings shall shut their mouths at him: for that which had not been told them shall they see; and that which they had not heard shall they consider.

Isa. 53. 1. Who hath believed our report? and to whom is the arm of the Lord revealed? 2. For he shall grow up before him as a tender plant, and as a root out of a dry ground: he hath no form nor comeliness; and when we shall see him, there is no beauty that we should desire him. 3. He is despised and rejected of men; a man of sorrows, and acquainted with grief: and we hid as it were our faces from him; he was despised, and we esteemed him not. 4. Surely he hath borne our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. 5. But he was wounded for our transgressions, he was bruised for our iniquities: the chastisement of our peace was upon him; and with his stripes we are healed. 6. All we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on him the iniquity of us all. 7. He was oppressed, and he was afflicted, yet he opened not his mouth: he is brought as a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. 8. He was taken from prison and from judgment: and who shall declare his generation? for he was cut off out of the land of the living: for the transgression of my people was he stricken. 9. And he made his grave with the wicked, and with the rich in his death; because he had done no violence, neither was any deceit in his mouth. 10. Yet it pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand. 11. He shall see of the travail of his soul, and shall be satisfied: by his knowledge shall my righteous servant justify many; for he shall bear their iniquities. 12. Therefore will I divide him a portion with the great, and he shall divide the spoil with the strong; because he hath poured out his soul unto death: and he was numbered with the transgressors; and he bare the sin of many, and made intercession for the transgressors.

Isa. 54. 1. Sing, O barren, thou that did not bear; break forth into singing, and cry aloud, thou that did not travail with child: for more are the children of the desolate than the children of the married wife, saith the Lord. 2. Enlarge the place of thy tent, and let them stretch forth the curtains of thine habitations: spare not, lengthen thy cords, and strengthen thy stakes; 3. For thou shalt break forth on the right hand and on the left; and thy seed shall inherit the Gentiles, and make the desolate cities to be inhabited. 4. Fear not; for thou shalt not be ashamed: neither be thou confounded; for thou shalt not be put to shame: for thou shalt forget the shame of thy youth, and shalt not remember the reproach of thy widowhood any more. 5. For thy maker is thine husband; the Lord of hosts is his name; and thy redeemer the Holy One of Israel; The God of the whole earth shall he be called. 6. For the Lord hath called thee as a woman forsaken and grieved in spirit, and a wife of youth, when thou was refused, saith thy God. 7. For a small moment have I forsaken thee; but with great mercies will I gather thee. 8. In a little wrath I hid my face from thee for a moment; but with everlasting kindness will I have mercy on thee, saith the Lord thy redeemer. 9. For this is as the waters of Noah unto me: for as I have sworn that the waters of Noah should no more go over the earth; so have I sworn that I would not be wroth with thee, nor rebuke thee. 10. For the mountains shall depart, and the hills be removed; but my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee. 11. O thou afflicted, tossed with tempest, and not comforted, behold, I will lay thy stones with fair colors, and lay thy foundations with sapphires. 12. And I will make thy windows of agates, and thy gates of carbuncles, and all thy borders of pleasant stones. 13. And all thy children shall be taught of the Lord; and great shall be the peace of thy children. 14. In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror; for it shall not come near thee. 15. Behold, they shall surely gather together, but not by me: whosoever shall gather together against thee shall fall for thy sake. 16. Behold, I have created the smith that bloweth the coals in the fire, and that bringeth forth an instrument for his work; and I have created the waster to destroy. 17. No weapon that is formed against thee shall prosper; and every tongue that shall rise against thee in judgment thou shalt condemn. This is the heritage of the servants of the Lord, and their righteousness is of me, saith the Lord.

Isa. 55. 1. Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk without money and without price. 2. Wherefore do ye spend money for that which is not bread? and your labor for that which satisfieth not? hearken diligently unto me, and eat ye that which is good, and let your soul delight itself in fatness. 3. Incline your ear, and come unto me: hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David. 4. Behold, I have given him for a witness to the people, a leader and commander to the people. 5. Behold, thou shalt call a nation that thou knowest not, and nations that knew not thee shall run unto thee because of the Lord thy God, and for the Holy One of Israel; for he hath glorified thee. 6. Seek ye the Lord while he may be found, call ye upon him while he is near: 7. Let the wicked forsake his way, and the unrighteous man his thoughts: and let him return unto the Lord, and he will have mercy upon him; and to our God, for he will abundantly pardon. 8. For my thoughts are not your thoughts, neither are your ways my ways, saith the Lord. 9. For as the heavens are higher than the earth, so are my ways higher than your ways, and my thoughts than your thoughts. 10. For as the rain cometh down, and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, that it may give seed to the sower, and bread to the eater: 11. So shall my word be that goeth forth out of my mouth: it shall not return unto me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it. 12. For ye shall go out with joy, and be led forth with peace: the mountains and the hills shall break forth before you into singing, and all the trees of the field shall clap their hands. 13. Instead of the thorn shall come up the fir tree, and instead of the brier shall come up the myrtle tree: and it shall be to the Lord for a name, for an everlasting sign that shall not be cut off.

Isa. 60. 1. Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee. 2. For behold, the darkness shall cover the earth, and gross darkness the people: but the Lord shall arise upon thee, and his glory shall be seen upon thee. 3. And the Gentiles shall come to thy light, and kings to the brightness of thy rising. 4. Lift up thine eyes round about, and see: all they gather themselves together, they come to thee: thy sons shall come from far, and thy daughters shall be nursed at thy side. 5. Then thou shalt see and flow together, and thine heart shall fear, and be enlarged; because the abundance of the sea shall be converted unto thee, the forces of the Gentiles shall come unto thee. 6. The multitude of camels shall cover thee, the dromedaries of Midian and Ephah; all they from Sheba shall come: they shall bring gold and incense; and they shall show forth the praises of the Lord. 7. All the flocks of Kedar shall be gathered together unto thee, the rams of Nebaioth shall minister unto thee: they shall come up with acceptance on mine altar, and I will glorify the house of my glory. 8. Who are these that fly as a cloud, and as the doves to their windows? 9. Surely the isles shall wait for me, and the ships of Tarshish first, to bring thy sons from far, their silver and their gold with them, unto the name of the Lord thy God, and to the Holy One of Israel, because he hath glorified thee. 10. And the sons of strangers shall build up thy walls, and their kings shall minister unto thee: for in my wrath I smote thee, but in my favor have I had mercy on thee. 11. Therefore thy gates shall be open continually; they shall not be shut day nor night; that men may bring unto thee the forces of the Gentiles, and that their kings may be brought. 12. For the nation and kingdom that will not serve thee shall perish; yea, those nations shall be utterly wasted. 13. The glory of Lebanon shall come unto thee, the fir tree, the pine tree, and the box together, to beautify the place of my sanctuary; and I will make the place of my feet glorious. 14. The sons also of them that afflicted thee shall come bending unto thee; and all they that despised thee shall bow themselves down at the soles of thy feet; and they shall call thee, The city of the Lord, The Zion of the Holy One of Israel. 15. Whereas thou hast been forsaken and hated, so that no man went through thee, I will make thee an eternal excellency, a joy of many generations. 16. Thou shalt also suck the milk of the Gentiles, and shalt suck the breast of kings: and thou shalt know that I the Lord am thy Savior and thy Redeemer, the mighty one of Jacob. 17. For brass I will bring gold, and for iron I will bring silver, and for wood brass, and for stones iron: I will also make thy officers peace, and thine exactors righteousness. 18. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise. 19. The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: but the Lord shall be unto thee an everlasting light, and thy God thy glory. 20. Thy sun shall no more go down; neither shall thy moon withdraw itself: for the Lord shall be thine everlasting light, and the days of thy mourning shall be ended. 21. Thy people also shall be all righteous: they shall inherit the land forever, the branch of my planting, the work of my hands, that I may be glorified. 22. A little one shall become a thousand, and a small one a strong nation: I the Lord will hasten it in his time.

Isa. 61. 1. The spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the brokenhearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound; 2. To proclaim the acceptable year of the Lord, and the day of vengeance of our God; to comfort all that mourn; 3. To appoint unto them that mourn in Zion, to give unto them beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness; that they might be called trees of righteousness, the planting of the Lord, that he might be glorified. 4. And they shall build the old wastes, they shall raise up the former desolations, and they shall repair the waste cities, the desolations of many generations. 5. And strangers shall stand and feed your flocks, and the sons of the alien shall be your plowmen and your vinedressers. 6. But ye shall be named the priests of the Lord: men shall call you the ministers of our God: ye shall eat the riches of the Gentiles, and in their glory shall you boast yourselves. 7. For your shame ye shall have double; and for confusion they shall rejoice in their portion: therefore in their land they shall possess the double: everlasting joy shall be unto them. 8. For I the Lord love judgment, I hate robbery for burnt offering; and I will direct their work in truth, and I will make an everlasting covenant with them. 9. And their seed shall be known among the Gentiles, and their offspring among the people: all that see them shall acknowledge them, that they are the seed which the Lord hath blessed. 10. I will greatly rejoice in the Lord, my soul shall be joyful in my God; for he hath clothed me with the garments of salvation, he hath covered me with the robe of righteousness, as a bridegroom decketh himself with ornaments, and as a bride adorneth herself with her jewels. 11. For as the earth bringeth forth her bud, and as the garden causeth the things that are sown in it to spring forth; so the Lord God will cause righteousness and praise to spring forth before all the nations.

Isa. 62. 1. For Zion's sake will I not hold my peace, and for Jerusalem's sake I will not rest, until the righteousness thereof go forth as brightness, and the salvation thereof as a lamp that burneth. 2. And the Gentiles shall see thy righteousness, and all kings thy glory: and thou shalt be called by a new name, which the mouth of the Lord shall name. 3. Thou shalt also be a crown of glory in the hand of the Lord, and a royal diadem in the hand of thy God. 4. Thou shalt no more be termed Forsaken; neither shall thy land any more be termed Desolate: but thou shalt be called Hephzibah, and thy land Beulah: for the Lord delighteth in thee, and thy land shall be married. 5. For as a young man marrieth a virgin, so shall thy sons marry thee: and as the bridegroom rejoiceth over the bride, so shall thy God rejoice over thee. 6. I have set watchmen upon thy walls, O Jerusalem, which shall never hold their peace day nor night: ye that make mention of the Lord, keep not silence, 7. And give him no rest, till he establish, and till he make Jerusalem a praise in the earth. 8. The Lord hath sworn by his right hand, and by the arm of his strength, Surely I will no more give thy corn to be meat for thine enemies; and the sons of the stranger shall not drink thy wine, for the which thou hast labored: 9. But they that have gathered it shall eat it, and praise the Lord; and they that have brought it together shall drink it in the courts of my holiness. 10. Go through, go through the gates; prepare ye the way of the people; cast up, cast up the highway; gather out the stones; lift up a standard for the people. 11. Behold, the Lord hath proclaimed unto the end of the world, Say ye to the daughter of Zion, Behold, thy salvation cometh; behold, his reward is with him, and his work before him. 12. And they shall call them, The holy people, The redeemed of the Lord: and thou shalt be called, Sought out, A city not forsaken.

Isa. 63. 1. Who is this that cometh from Edom, with dyed garments from Bozrah? this that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save. 2. Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the winefat? 3. I have trodden the winepress alone; and of the people there was none with me: for I will tread them in mine anger, and trample them in my fury; and their blood shall be sprinkled upon my garments, and I will stain all my raiment. 4. For the day of vengeance is in mine heart, and the year of my redeemed is come. 5. And I looked, and there was none to help; and I wondered that there was none to uphold: therefore mine own arm brought salvation unto me; and my fury, it upheld me. 6. And I will tread down the people in mine anger, and make them drunk in my fury, and I will bring down their strength to the earth.

Jer. 23. 5. Behold, the days come, saith the Lord, that I will raise unto David a righteous branch, and a king shall reign and prosper, and shall execute judgment and righteousness in the earth. 6. In his days Judah shall be saved, and Israel shall dwell safely: and this is his name whereby he shall be called, The Lord our righteousness.

Jer. 31. 15. Thus saith the Lord, A voice was heard in Ramah, lamentation, and bitter weeping; Rachel weeping for her children refused to be comforted for her children, because they were not. 16. Thus saith the Lord, Refrain thy voice from weeping, and thine eyes from tears: for thy work shall be rewarded, saith the Lord; and they shall come again from the land of the enemy. 17. And there is hope in thine end, saith the Lord, that thy children shall come again to their own border. 18. I have surely heard Ephraim bemoaning himself thus; Thou hast chastised me, and I was chastised, as a bullock unaccustomed to the yoke: turn thou me, and I shall be turned; for thou art the Lord my God. 19. Surely after that I was turned, I repented; and after that I was instructed, I smote upon my thigh: I was ashamed, yea, even confounded, because I did bear the reproach of my youth. 20. Is Ephraim my dear son? is he a pleasant child? for since I spake against him, I do earnestly remember him still: therefore my bowels are troubled for him; I will surely have mercy upon him, saith the Lord. 21. Set thee up waymarks, make thee high heaps: set thine heart toward the highway, even the way which thou went: turn again, O virgin of Israel, turn again to these thy cities. 22. How long wilt thou go about, O thou backsliding daughter? for the Lord hath created a new thing in the earth, A woman shall compass a man. 23. Thus saith the Lord of hosts, the God of Israel; As yet they shall use this speech in the land of Judah and in the cities thereof, when I shall bring again their captivity; The Lord bless thee, O habitation of justice, and mountain of holiness. 24. And there shall dwell in Judah himself, and all the cities thereof together, husbandmen, and they that go forth with flocks. 25. For I have satiated the weary soul, and I have replenished every sorrowful soul. 26. Upon this I awaked, and beheld; and my sleep was sweet unto me. 27. Behold, the days come, saith the Lord, that I will sow the house of Israel and the house of Judah with the seed of man, and with the seed of beast. 28. And it shall come to pass, that like as I have watched over them, to pluck up, and to break down, and to throw down, and to destroy, and to afflict; so will I watch over them, to build, and to plant, saith the Lord. 29. In those days they shall say no more, The fathers have eaten a sour grape, and the children's teeth are set on edge. 30. But every one shall die for his own iniquity: every man that eateth the sour grape, his teeth shall be set on edge. 31. Behold, the days come, saith the Lord, that I will make a new covenant with the house of Israel, and with the house of Judah: 32. Not according to the covenant that I made with their fathers in the day that I took them by the hand to lead them out of the land of Egypt; which my covenant they broke, although I was a husband unto them, saith the Lord: 33. But this shall be the covenant that I will make with the house of Israel; After those days, saith the Lord, I will put my law in their inward parts, and write it in their hearts; and will be their God, and they shall be my people. 34. And they shall teach no more every man his neighbor, and every man his brother, saying, Know the Lord: for they shall all know me, from the least of them unto the greatest of them, saith the Lord: for I will forgive their iniquity, and I will remember their sin no more. 35. Thus saith the Lord, which giveth the sun for a light by day, and the ordinances of the moon and of the stars for a light by night, which divideth the sea when the waves thereof roar; The Lord of hosts is his name: 36. If those ordinances depart from before me, saith the Lord, then the seed of Israel also shall cease from being a nation before me forever. 37. Thus saith the Lord; If heaven above can be measured, and the foundations of the earth searched out beneath, I will also cast off all the seed of Israel for all that they have done, saith the Lord. 38. Behold, the days come, saith the Lord, that the city shall be built to the Lord from the tower of Hananeel unto the gate of the corner. 39. And the measuring line shall go forth over against it upon the hill Gareb, and shall compass about to Goath. 40. And the whole valley of the dead bodies, and of the ashes, and all the fields unto the brook of Kidron, unto the corner of the horse gate toward the east, shall be holy unto the Lord; it shall not be plucked up, nor thrown down any more forever.

Jer. 33. 14. Behold, the days come, saith the Lord, that I will perform that good thing which I have promised unto the house of Israel and to the house of Judah. 15. In those days, and at that time, will I cause the Branch of righteousness to grow up unto David; and he shall execute judgment and righteousness in the land. 16. In those days shall Judah be saved, and Jerusalem shall dwell safely: and this is the name wherewith she shall be called, The Lord our righteousness. 17. For thus saith the Lord; David shall never want a man to sit upon the throne of the house of Israel; 18. Neither shall the priests the Levites want a man before me to offer burnt offerings, and to kindle meat offerings, and to do sacrifice continually. 19. And the word of the Lord came unto Jeremiah, saying, 20. Thus saith the Lord; If ye can break my covenant of the day, and my covenant of the night, and that there should not be day and night in their season; 21. Then may also my covenant be broken with David my servant, that he should not have a son to reign upon his throne; and with the Levites the priests, my ministers. 22. As the host of heaven cannot be numbered, neither the sand of the sea measured: so will I multiply the seed of David my servant, and the Levites that minister unto me. 23. Moreover the word of the Lord came to Jeremiah, saying, 24. Consider thou not what this people have spoken, saying, The two families which the Lord hath chosen, he hath even cast them off? thus they have despised my people, that they should be no more a nation before them. 25. Thus saith the Lord; If my covenant be not with day and night, and if I have not appointed the ordinances of heaven and earth; 26. Then will I cast away the seed of Jacob, and David my servant, so that I will not take any of his seed to be rulers over the seed of Abraham, Isaac, and Jacob: for I will cause their captivity to return, and have mercy on them.

Jer. 50. 4. In those days, and in that time, saith the Lord, the children of Israel shall come, they and the children of Judah together, going and weeping: they shall go, and seek the Lord their God. 5. They shall ask the way to Zion with their faces thitherward, saying, Come, and let us join ourselves to the Lord in a perpetual covenant that shall not be forgotten. 6. My people have been lost sheep: their shepherds have caused them to go astray, they have turned them away on the mountains: they have gone from mountain to hill, they have forgotten their resting place. 7. All that found them have devoured them: and their adversaries said, We offend not, because they have sinned against the Lord, the habitation of justice, even the Lord, the hope of their fathers. 8. Remove out of the midst of Babylon, and go forth out of the land of the Chaldeans, and be as the he goats before the flocks. 9. For, lo, I will raise and cause to come up against Babylon an assembly of great nations from the north country: and they shall set themselves in array against her; from thence she shall be taken: their arrows shall be as of a mighty expert man; none shall return in vain. 10. And Chaldea shall be a spoil: all that spoil her shall be satisfied, saith the Lord. 11. Because ye were glad, because ye rejoiced, O ye destroyers of my heritage, because ye are grown fat as the heifer at grass, and bellow as bulls; 12. Your mother shall be sore confounded; she that bare you shall be ashamed: behold, the hindermost of the nations shall be a wilderness, a dry land, and a desert. 13. Because of the wrath of the Lord it shall not be inhabited, but it shall be wholly desolate: every one that goeth by Babylon shall be astonished, and hiss at all her plagues. 14. Put yourselves in array against Babylon round about: all ye that bend the bow, shoot at her, spare no arrows: for she hath sinned against the Lord. 15. Shout against her round about: she hath given her hand: her foundations are fallen, her walls are thrown down: for it is the vengeance of the Lord: take vengeance upon her; as she hath done, do unto her. 16. Cut off the sower from Babylon, and him that handleth the sickle in the time of harvest: for fear of the oppressing sword they shall turn every one to his people, and they shall flee every one to his own land. 17. Israel is a scattered sheep; the lions have driven him away: first the king of Assyria hath devoured him; and last this Nebuchadrezzar king of Babylon hath broken his bones. 18. Therefore thus saith the Lord of hosts, the God of Israel; Behold, I will punish the king of Babylon and his land, as I have punished the king of Assyria. 19. And I will bring Israel again to his habitation, and he shall feed on Carmel and Bashan, and his soul shall be satisfied upon mount Ephraim and Gilead. 20. In those days, and in that time, saith the Lord, the iniquity of Israel shall be sought for, and there shall be none; and the sins of Judah, and they shall not be found: for I will pardon them whom I reserve. 21. Go up against the land of Merathaim, even against it, and against the inhabitants of Pekod: waste and utterly destroy after them, saith the Lord, and do according to all that I have commanded thee. 22. A sound of battle is in the land, and of great destruction. 23. How is the hammer of the whole earth cut asunder and broken! how is Babylon become a desolation among the nations! 24. I have laid a snare for thee, and thou art also taken, O Babylon, and thou was not aware: thou art found, and also caught, because thou hast striven against the Lord. 25. The Lord hath opened his armory, and hath brought forth the weapons of his indignation: for this is the work of the Lord God of hosts in the land of the Chaldeans. 26. Come against her from the utmost border, open her storehouses: cast her up as heaps, and destroy her utterly: let nothing of her be known. 27. Slay all her bullocks; let them go down to the slaughter: woe unto them! for their day is come, the time of their visitation. 28. The voice of them that flee and escape out of the land of Babylon, to declare in Zion the vengeance of the Lord our God, the vengeance of his temple. 29. Call together the archers against Babylon: all ye that bend the bow, camp against it round about; let none thereof escape: recompense her according to her work; according to all that she hath done, do unto her: for she hath been proud against the Lord, against the Holy One of Israel. 30. Therefore shall her young men fall in the streets, and all her men of war shall be cut off in that day, saith the Lord. 31. Behold, I am against thee, O thou most proud, saith the Lord God of hosts: for thy day is come, the time that I will visit thee. 32. And the most proud shall stumble and fall, and none shall raise him up: and I will kindle a fire in his cities, and it shall devour all round about him. 33. Thus saith the Lord of hosts; The children of Israel and the children of Judah were oppressed together: and all that took them captives held them fast; they refused to let them go. 34. Their Redeemer is strong; the Lord of hosts is his name: he shall thoroughly plead their cause, that he may give rest to the land, and disquiet the inhabitants of Babylon. 35. A sword is upon the Chaldeans, saith the Lord, and upon the inhabitants of Babylon, and upon her princes, and upon her wise men. 36. A sword is upon the liars; and they shall dote: a sword is upon her mighty men; and they shall be dismayed. 37. A sword is upon their horses, and upon their chariots, and upon all the mingled people that are in the midst of her; and they shall become as women: a sword is upon her treasures; and they shall be robbed. 38. A drought is upon her waters; and they shall be dried up: for it is the land of graven images, and they are mad upon their idols. 39. Therefore the wild beasts of the desert with the wild beasts of the islands shall dwell there, and the owls shall dwell therein: and it shall be no more inhabited forever; neither shall it be dwelt in from generation to generation. 40. As God overthrew Sodom and Gomorrah and the neighbor cities thereof, saith the Lord; so shall no man abide there, neither shall any son of man dwell therein. 41. Behold, a people shall come from the north, and a great nation, and many kings shall be raised up from the coasts of the earth. 42. They shall hold the bow and the lance: they are cruel, and will not show mercy: their voice shall roar like the sea, and they shall ride upon horses, every one put in array, like a man to the battle, against thee, O daughter of Babylon. 43. The king of Babylon hath heard the report of them, and his hands waxed feeble: anguish took hold of him, and pangs as of a woman in travail. 44. Behold, he shall come up like a lion from the swelling of Jordan against the habitation of the strong: but I will suddenly make him run away from her: and who is a chosen man, that I may appoint over her? for who is like me? and who will appoint me the time? and who is that shepherd that will stand before me? 45. Therefore hear the counsel of the Lord, that he hath taken against Babylon; and his purposes, that he hath purposed against the land of the Chaldeans: Surely the least of the flock shall draw them out: surely he shall make their habitation desolate with them. 46. At the noise of the taking of Babylon the earth is moved, and her cry is heard among the nations.

Jer. 51. 1. Thus saith the Lord; Behold, I will raise up against Babylon, and against them that dwell in the midst of them that rise up against me, a destroying wind; 2. And will send unto Babylon fanners, that shall fan her, and shall empty her land: for in the day of trouble they shall be against her round about. 3. Against him that bendeth let the archer bend his bow, and against him that lifteth himself up in his brigandine: and spare ye not her young men; destroy ye utterly all her host. 4. Thus the slain shall fall in the land of the Chaldeans, and they that are thrust through in her streets. 5. For Israel hath not been forsaken, nor Judah of his God, of the Lord of hosts; though their land was filled with sin against the Holy One of Israel. 6. Flee out of the midst of Babylon, and deliver every man his soul: be not cut off in her iniquity; for this is the time of the Lord's vengeance; he will render unto her a recompense. 7. Babylon hath been a golden cup in the Lord's hand, that made all the earth drunken: the nations have drunken of her wine; therefore the nations are mad. 8. Babylon is suddenly fallen and destroyed: howl for her; take balm for her pain, if so be she may be healed. 9. We would have healed Babylon, but she is not healed: forsake her, and let us go every one into his own country: for her judgment reacheth unto heaven, and is lifted up even to the skies. 10. The Lord hath brought forth our righteousness: come and let us declare in Zion the work of the Lord our God. 11. Make bright the arrows; gather the shields: the Lord hath raised up the spirit of the kings of the Medes: for his device is against Babylon, to destroy it; because it is the vengeance of the Lord, the vengeance of his temple. 12. Set up the standard upon the walls of Babylon, make the watch strong, set up the watchmen, prepare the ambushes: for the Lord hath both devised and done that which he spake against the inhabitants of Babylon. 13. O thou that dwellest upon many waters, abundant in treasures, thine end is come, and the measure of thy covetousness. 14. The Lord of hosts hath sworn by himself, saying, Surely I will fill thee with men, as with caterpillers; and they shall lift up a shout against thee. 15. He hath made the earth by his power, he hath established the world by his wisdom, and hath stretched out the heavens by his discretion. 16. When he uttereth his voice, there is a multitude of waters in the heavens, and he causeth the vapors to ascend from the ends of the earth: he maketh lightnings with rain, and bringeth forth the wind out of his treasuries. 17. Every man is brutish in his knowledge: every founder is confounded by the graven image: for his molten image is falsehood, and there is no breath in them. 18. They are vanity, the work of errors: in the time of their visitation they shall perish. 19. The portion of Jacob is not like them; for he is the former of all things: and Israel is the rod of his inheritance: the Lord of hosts is his name. 20. Thou art my battle ax and weapons of war: for with thee will I break in pieces the nations, and with thee will I destroy kingdoms; 21. And with thee will I break in pieces the horse and his rider; and with thee will I break in pieces the chariot and his rider; 22. With thee also will I break in pieces man and woman; and with thee will I break in pieces old and young; and with thee will I break in pieces the young man and the maid; 23. I will also break in pieces with thee the shepherd and his flock; and with thee will I break in pieces the husbandman and his yoke of oxen; and with thee will I break in pieces captains and rulers. 24. And I will render unto Babylon and to all the inhabitants of Chaldea all their evil that they have done in Zion in your sight, saith the Lord. 25. Behold, I am against thee, O destroying mountain, saith the Lord, which destroyest all the earth: and I will stretch out my hand upon thee, and roll thee down from the rocks, and will make thee a burnt mountain. 26. And they shall not take of thee a stone for a corner, nor a stone for foundations; but thou shalt be desolate forever, saith the Lord. 27. Set ye up a standard in the land, blow the trumpet among the nations, prepare the nations against her, call together against her the kingdoms of Ararat, Minni, and Ashchenaz; appoint a captain against her; cause the horses to come up as the rough caterpillers. 28. Prepare against her the nations with the kings of the Medes, the captains thereof, and all the rulers thereof, and all the land of his dominion. 29. And the land shall tremble and sorrow: for every purpose of the Lord shall be performed against Babylon, to make the land of Babylon a desolation without an inhabitant. 30. The mighty men of Babylon have forborn to fight, they have remained in their holds: their might hath failed; they became as women: they have burned her dwelling places; her bars are broken. 31. One post shall run to meet another, and one messenger to meet another, to show the king of Babylon that his city is taken at one end, 32. And that the passages are stopped, and the reeds they have burned with fire, and the men of war are affrighted. 33. For thus saith the Lord of hosts, the God of Israel; The daughter of Babylon is like a threshing floor, it is time to thresh her: yet a little while, and the time of her harvest shall come. 34. Nebuchadrezzar the king of Babylon hath devoured me, he hath crushed me, he hath made me an empty vessel, he hath swallowed me up like a dragon, he hath filled his belly with my delicates, he hath cast me out. 35. The violence done to me and to my flesh be upon Babylon, shall the inhabitant of Zion say; and my blood upon the inhabitants of Chaldea, shall Jerusalem say. 36. Therefore thus saith the Lord; Behold, I will plead thy cause, and take vengeance for thee; and I will dry up her sea, and make her springs dry. 37. And Babylon shall become heaps, a dwelling place for dragons, an astonishment, and an hissing, without an inhabitant. 38. They shall roar together like lions: they shall yell as lions' whelps. 39. In their heat I will make their feasts, and I will make them drunken, that they may rejoice, and sleep a perpetual sleep, and not wake, saith the Lord. 40. I will bring them down like lambs to the slaughter, like rams with he goats. 41. How is Sheshach taken! and how is the praise of the whole earth surprised! how is Babylon become an astonishment among the nations! 42. The sea is come up upon Babylon: she is covered with the multitude of the waves thereof. 43. Her cities are a desolation, a dry land, and a wilderness, a land wherein no man dwelleth, neither doth any son of man pass thereby. 44. And I will punish Bel in Babylon, and I will bring forth out of his mouth that which he hath swallowed up: and the nations shall not flow together any more unto him: yea, the wall of Babylon shall fall. 45. My people, go ye out of the midst of her, and deliver ye every man his soul from the fierce anger of the Lord. 46. And lest your heart faint, and ye fear for the rumor that shall be heard in the land; a rumor shall both come one year, and after that in another year shall come a rumor, and violence in the land, ruler against ruler. 47. Therefore, behold, the days come, that I will do judgment upon the graven images of Babylon: and her whole land shall be confounded, and all her slain shall fall in the midst of her. 48. Then the heaven and the earth, and all that is therein, shall sing for Babylon: for the spoilers shall come unto her from the north, saith the Lord. 49. As Babylon hath caused the slain of Israel to fall, so at Babylon shall fall the slain of all the earth. 50. Ye that have escaped the sword, go away, stand not still: remember the Lord afar off, and let Jerusalem come into your mind. 51. We are confounded, because we have heard reproach: shame hath covered our faces: for strangers are come into the sanctuaries of the Lord's house. 52. Wherefore, behold, the days come, saith the Lord, that I will do judgment upon her graven images: and through all her land the wounded shall groan. 53. Though Babylon should mount up to heaven, and though she should fortify the height of her strength, yet from me shall spoilers come unto her, saith the Lord. 54. A sound of a cry cometh from Babylon, and great destruction from the land of the Chaldeans: 55. Because the Lord hath spoiled Babylon, and destroyed out of her the great voice; when her waves do roar like great waters, a noise of their voice is uttered: 56. Because the spoiler is come upon her, even upon Babylon, and her mighty men are taken, every one of their bows is broken: for the Lord God of recompenses shall surely requite. 57. And I will make drunken her princes, and her wise men, her captains, and her rulers, and her

τὰ πολλὰ καλῶς βασανίζειν et Pindari fr. 136 (Bergk ed. III):

ἀνδρῶν δικαίων χρόνος σωτὴρ ἄριστος.

Vs. 973—976. Componatur incerti poetae fragmentum apud Plutarchum *non posse suaviter vivi sec. Epic.* cap. 26:

ἔπειτα κείσεται βαθυδένδρῳ
ἐν χθονὶ συμποσίων τε καὶ λυρᾶν ἄμοιρος
ἰαχᾶς τε παντερπέος αὐλῶν.

Pindari esse probabiliter coniecit Bergk ed. III p. 1343.

Vs. 1075 sqq. Cf. Simonidei Amorgini fr. ap. Stob. 98, 16:

ὦ παῖ, τέλος μὲν Ζεὺς ἔχει βαρύκτυπος
πάντων ὅσ' ἔξι, καὶ τίθησ' ὅπῃ θέλει·
νόος δ' οὐκ ἐπ' ἀνθρώποισιν· ἀλλ' ἐφήμεροι
ἃ δὴ βότ' αἰεὶ ζῶμεν, οὐδὲν εἰδότες,
ὅπως ἕκαστον ἐκτελευτήσει θεός.

Vs. 1128: ὄφρα τε γῆς ἐπέβη δειμαλέους τε μυχούς. Anacreontis fr. ap. Stob. Flor. 118, 13 (Bergk. p. 1022 sq.), vs. 5 sq.:

Ἀΐδεω γάρ ἐξι δεινὸς μυχός, ἀργαλέη δ' ἐς αὐτὸν
κάθοδος· καὶ γὰρ ἑτοῖμον καταβάντι μὴ ἀναβῆναι.

Hinc vide, ne tutius sit lacunam statuere post verbum ἐπέβη quam, quod factum est, coniecturis tentare vocabula δειμαλέους τε μυχούς.

Vs. 1135 sqq. Comparari potest fragmentum Simonidis modo citatum, vs. 6:

ἐλπὶς δὲ πάντας κἀπιπειθείη (καὶ πεποιθίη Bgk.) τρέφει
ἄπρηκτον ὀρμαίνοντας· οἱ μὲν ἡμέρην
μένουσιν ἐλθεῖν, οἱ δ' ἐτέων περιτροπάς. κτέ.

Vs. 1275: θάλλει ἀεξομένη. Cf. Simonid. Amorg. fr. 7, 85: θάλλει δ' ὑπ' αὐτῆς κἀπαέξεται βίος.

ADDENDA.

P. 2, 18. Post „usurpatur" adde „ubi de conditione sermo est."

P. 4. *γῆν ἐπιεσσάμενον* iam Bergk in ed. tertia, quod me fefellerat.

P. 5. med. Hermanni coniectura Meyo quoque placuit p. 34.

P. 15, 12. Ad formam *ἀεί* cf. v. c. Il. M 211. In Theognideis non reperitur, sed aut *αἰεί* aut *αἰέν*.

P. 17. *Ἡνιόχον* esse h. l. *equitem* arguit *ὠσαμένη*, non *φέρω*.

P. 17 (infra). Bergkii suspicio *φεύγειν* veniam habet, modo sint hi versus novitii. Cf. quae p. 14 notavi ad vs. 1316.

P. 18, 19. Dubiam elisionem vitabis scribendo: *σῶσαι ἀεὶ κτέ*.

P. 28. Cautius omisissem vocabula „tam — quam". Cf. vs. 1335. Nam etsi is versus est multo Theognide recentior, fortasse tamen non satis caussae est, cur illum vocalem in *ἀνιᾶν* et *ἀνίη* constanter corripuisse statuamus, quod factum est in his reliquiis alibi, quod sciam, semper. Cf. vss. 76, 124, 210, 258, 276, 344 bis, 472, 655, 812, 872, 1032, 1205 et 1356. Quae sane magna est constantia. Nec tamen licuisse elegiacis ad Homeri exemplum, qui iota in illis vocabulis constanter produxit — in *ἀνιάζειν* est anceps — longa, postulante metro, vocali uti, in hac reliquiarum *paucitate* satis tuto negaveris.

P. 30, 17. Post *ὅτι* insere „Ahrensio."

P. 31, 12. Cf. Tyrtaei fr. XII, 8.

P. 33. Iam Hartung ἤτ' ἔτρεφεν, quod sero animadverti.

P. 34, 8. Pro „perfidiam" fortasse melius posuissem „diffidentiam."

P. 36, 20. ἐχέμεν non fuerat sollicitandum.

P. 39, 19. Ἐπευφραίνειν quamvis lexica ignorent, satis hoc compositum tuentur verba similia ἐπιτέρπειν, ἐπιχαίρειν, ἐφήδεσθαι.

P. 43, 17. Non male tamen Hermann οὐκ ἄν pro οὔτις. Cf. 727.

P. 44, 3. Displicet Welckeri correctio τῆς αἰειμνήστης, quia id adiectivum, non secus ac vernaculum *heugelijk* numquam ponitur in malam partem. Contra (αἰέν) ἄλαστος numquam in bonam accipitur.

P. 46, 8. Δαμῆναί τινι est: *interfici ab aliquo.*

P. 50, 19. Adde Eurip. Hipp. 1391.

APPENDIX.

MISCELLANEA CRITICA.

TYRTAEI fr. X, vs. 17:

ἀλλὰ μέγαν ποιεῖσθε καὶ ἄλκιμον ἐν φρεσὶ θυμόν.

Videndum, annon antiquioris linguae ratio postulet:

ἀλλὰ μέγαν τε τίθεσθε καὶ ἄλκιμον ἐν φρεσὶ θυμόν.

Cf. Hom. Il. IX 629, XIII, 121 sq., XV, 561, 661.

MIMNERMI fr. V, 7:

ὅ τ' ἄγνωστον τίθει ἄνδρα.

De vera forma *ἄγνωτον* videatur Wecklein in *Curis Epigraphicis* p. 61.

SOLONIS fr. IV, 32 et 40. Dubitarit aliquis, an utroque loco *ἄρτια* sit genuinum. Priore possis: *εὐνομίη δ' εὔκοσμα καὶ αἴσιμα πάντ' ἀποφαίνει.* Magna sane est in variato sermone elegantia, sed ne talia invitis auctoribus obtrudamus diligenter cavendum est. Quapropter nihil affirmo.

Eiusdem fr. XIII, 9 sqq.:

πλοῦτον δ', ὃν μὲν δῶσι θεοί, παραγίγνεται ἀνδρὶ
ἔμπεδος ἐκ νεάτου πυθμένος εἰς κορυφήν·
ὃν δ' ἄνδρες τιμῶσιν ὑφ' ὕβριος, οὐ κατὰ κόσμον
ἔρχεται, ἀλλ' ἀδίκοις ἔργμασι πειθόμενος
οὐκ ἐθέλων ἕπεται.

Τιμῶσιν depravatum est omnium consensu. Alii aliud

placet; mihi non displicet quod coniecit Ahrens *μετίωσιν*, propter sequentia verba *ἔρχεται* et *ἕπεται*. Ipsi mihi in mentem venerat *θηρῶσιν* [1]). Tralaticius error latet in sqq.:

ταχέως δ' ἀναμίσγεται ἄτη·
ἀρχὴ δ' ἐξ ὀλίγου γίγνεται ὥστε πυρός,
φλαυρὴ μὲν τὸ πρῶτον, ἀνιηρὴ δὲ τελευτᾷ.

Nam *φλαυρός* Graecis idem est, quod *κακός*. Sed requiritur *φαύλη*, i. e. *contemnendum, animadversione vix dignum.*

Aliquanto maioris momenti est emendatio vss. 33 sqq., ubi sermo est de certa, quamvis sera, numinis vindicta:

θνητοὶ δ' ὧδε νοεῦμεν ὁμῶς ἀγαθός τε κακός τε·
ἓν δήειν αὐτὸς δόξαν ἕκαστος ἔχει,
πρίν τι παθεῖν· κτέ.

Ita absque idoneo sensu haec edidit Bergk. Libri variant inter: *ἐκ δὴν ἦν, ἐν δὴ ἦν*, alia magis etiam depravata; quae vide apud ipsum. Sententia tantum non clamat in *ЄΚΔΗΝΗΝ* latere *ЄΚΔΥΝЄΙΝ*.

ἐκδύνειν αὐτὸς δόξαν ἕκαστος ἔχει,

effugere semet ipsum (deorum vindictam) unusquisque semper putat, donec se hac opinione falsum esse intellegit. Ad verbi usum compara v. c. Iliad. B 99, Eurip. Iph. T. 602, Suppl. 416.

Phocylidis fragm. X:

δίζησθαι βιοτήν· ἀρετὴν δ', ὅταν ᾖ βίος ἤδη.

imitando expressit Horatius Epist. I, 1, 54 sq.:

O cives cives, quaerenda pecunia primum est,
Virtus post nummos!

Res est adeo manifesto, ut nondum cuiquam observatum esse vix credere possim. Adnoto tamen, quia in meis Flacci exemplaribus nihil eiusmodi notatum repperi. Quare actum agenti sit a lectoribus venia.

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1) Similiter Euripidi ap. Stobaeum 43,20 pro *τιμώμεθα* a Berglero olim redditum est *θηρώμεθα*, eidemque ego restitui *θηρῶμεν* pro *τιμῶμεν* ap. Stob. 88,10, non improbante Dindorfio ad Eur. fr. (ed. V Scen. Gr.).

Xenophanis eleg. I, 15 sqq.:

σπείσαντας δὲ καὶ εὐξαμένους τὰ δίκαια δύνασθαι
πρήσσειν — ταῦτα γὰρ ὧν ἐστι προχειρότερον,
οὐχ ὕβρις, — πίνειν ὁπόσον κεν ἔχων ἀφίκοιο
οἶκαδ' ἄνευ προπόλου, μὴ πάνυ γηραλέος.

Intellegam: *ταῦτα γὰρ ὧν ἐστι πρότιμ' ἑτέρων*, i. e. hoc enim *ceteris praestat*, s. *omnium optimum est*. Cf. II, 17. Non multum abludit, quod Mullach coniecit *πρότιμ', ἕταροι*. Sed praeterea de vitio suspecta mihi sunt verba *μὴ πάνυ γηραλέος*, *ni sis valde senex*, quale additamentum vix h. l. exspectaveris, ne dicam perperam ita omissum videri participium *ὤν*. Aliquanto, me iudice, aptius foret: *μὴ πάνυ νηφαλέος*, ut poeta idem suadeat, quod Theognis vs. 479:

οὔτε τι γὰρ νήφω, οὔτε λίην μεθύω.

et vs. 839 sq.:

οὐδέ με πείσεις
οὔτε τι μὴ πίνειν, οὔτε λίην μεθύειν.

Ceterum quod vulgatur aliquatenus sane intellegi potest, qua excusatione uti non licet in ipsis sequentibus, quae vanis hucusque coniecturis tentata esse mihi videntur. Equidem mutatione paene nulla vss. 19 sqq. sic corrigendos esse suspicor:

ἀνδρῶν δ' αἰνεῖν τοῦτον, ὃς ἐσθλὰ πιὼν ἀναφαίνει,
ὡς οἱ μνημόσυν' ᾖ, κἄντονος ἀμφ' ἀρετῆς (ἀρετῇ?)
οὔτι μάχας διέπει Τιτήνων οὐδὲ Γιγάντων κτέ.

pro librorum scriptura manifesto depravata *καὶ τὸν ὃς*. Non male enim *ἔντονος*, i. e. *intentus*, *ἀμφ' ἀρετῆς* dici mihi videtur is, qui assiduam intentamque navat virtuti operam. Aliorum coniecturas dabit Bergk. Suspecta mihi est vulgata lectio apud eundem fr. II, cuius partem ita correxerim:

Ἀλλ' εἰ μὲν ταχυτῆτι ποδῶν νίκην τις ἄροιτο
ἢ πενταθλεύων, ἔνθα Διὸς τέμενος
παρ Πίσαο ῥοῇσ' ἐν Ὀλυμπίῃ, εἴτε παλαίων,
ἢ καὶ πυκτοσύνην ἀλγινόεσσαν ἔχων.
. . . . . .

καί κε προεδρίην φανερὴν ἐν ἀγῶσιν ἄροιτο,
καί κεν σίτησιν (pro *σιτείη*) *δημοσίων κτεάνων*
ἐκ πόλεως, καὶ δῶρον, ὃ οἱ κειμήλιον εἴη.

Σίτησιν enim non modo propter praegressum *προεδρίην* praeferendum Turnebi coniecturae *σῖτ' εἴη*, sed etiam quia sic Dativus pronominis Personalis aegre desideratur.

Non fero semibarbarum *ἀπονητί* in Euripidis fragm. 3tio vs. 4, sed verum puto:

βῆναί τ' ἀκονιτί κτέ.

Haud magis fero apud Tyrtaeum fr. X vs. formam novitiam *χρησμοσύνη* pro *χρημοσύνη*, neque apud Solonem fr. XXI *ἄκλαυςον* pro *ἄκλαυτον*, neque in eiusdem fr. XXVII, 4 *γεινομένης* pro *γιγνομένης*.

Aristotelis fr. VII, 6 sqq.:

τοῖον ἐπὶ φρένα βάλλεις (*ὦ Ἀρετά*)
καρπόν τ' ἀθάνατον χρυσοῦ τε κρείσσω
καὶ γονέων μαλακαυγήτοιό θ' ὕπνου.

In hac verborum coniunctione aliquanto aptius fuerit: *καὶ γένεος* sive *κεὐγενίας*. Alia in his vitiosa non tango.

Archilochi fr. CXL: *παρδοκὸν δι' ἐπιοίον.*
Coniecturarum numerum augebo scribendo, quod lenitate saltem cetera tentamina superat: *παρδοκὸν διὰ ποίην.* Sed in tam paucis verbis omnia incerta sunt.

Simonidis amorgini fr. VII, 8 sqq.:

τὴν δ' ἐξ ἁλιτρῆς θεὸς ἔθηκ' ἀλώπεκος
γυναῖκα, πάντων ἴδριν· οὐδέ μιν κακῶν
λέληθεν οὐδέν, οὐδὲ τῶν ἀμειμόνων

„Mihi, ait Bergk, post hunc vs. nonnulla intercepta esse videntur, „nam nimia brevitate haec callidae mulieris descriptio laborat, „et ipsa illa calliditas, qua mulieris, quae a vulpe genus deducit, „mores insignes esse consentaneum est, plane praetermittitur."

Accedit his aliud non minoris momenti argumentum; nam fieri non potest, ut ad illam mulierem spectant verba:

ὀργὴν δ' ἄλλοτ' ἀλλοίην ἔχει.

Numquam enim a Graecis, non magis quam nobis, ut *varium ac mutabile*, sed ut *vafrum et subdolum* depingitur vulpinum ingenium. His adducor, ut credam lacunam esse satis magnam, ut descriptionem callidae mulieris secuta esse putetur descriptio mulieris variae ac mutabilis. Difficile autem dictu est, utrum poeta huius genus deduxerit a *polypode* an ab alia bestia, quae eo nomine male audiret, v. c. a *milvo* qui Graece ἰκτῖνος dicitur. Cf. Theogn. 1261: ἰκτίνου γὰρ ἔχεις ἀγχιφόρου ἐν φρεσὶν ἦθος. Animal memorat Simonides fr. 12.

Vs. 43: τὴν δ' ἔκ τε σποδιῆς καὶ παλιντριβέος ὄνου. Apprime conveniret:

τὴν δ' ἔκ τε γωθρῆς κτέ.

Cf. Arist. Av. 1327:

παγὺ γὰρ βραδύς ἐστί τις ὥσπερ ὄνος.

Sequuntur haec:

ἢ σὺν τ' ἀνάγκῃ σὺν τ' ἐνιπῇσιν μόγις
ἔσερξεν ὧν ἅπαντα καὶ πονήσατο
ἀρεστά· τόφρα δ' ἐσθίει κτέ.

Revocata vulgata scriptura ἔρεξεν, quo ducit multorum librorum lectio ἔερξεν, suspicabar:

ἔρεξεν ὧν ἅπαντα καὶ πονήσατο
τἀ ῥεκτέα· τόφρα κτέ.

Sed fortasse non magis haec sufficiunt, quam quae excogitata sunt ab aliis. Locus insanabilis, ut alia non pauca apud Simonidem. Incertior quoque est emendatio vss. 57 sqq., ubi describitur mulier, quae, ne sordibus inquinetur, rem domesticam neglegit.

Ἀνάγκη δ', ait poeta, ἄνδρα ποιεῖται φίλον. Immo λάτριν, ut puto. Nam, ἢν μή τις ἦ τύραννος ἢ σκηπτοῦχος ἦ, cui multi servi sint servaeque, necesse est ipse faciat, quae uxor facere nolit, itaque coactus necessitate huius fit

servus. Lenius tamen possis: *ἀνάγκη δ' ἄνδρ' ἀπόλλυσιν* (vel *ἀποκτείνει*, i. e. *enecat*) *φίλον*.

Facilior est correctio vs. 78:

δήνεα δὲ πάντα καὶ τρόπους ἐπίσαται,
ὥσπερ πίθηκος κτέ.

Nam procul dubio verius est:

δήνεα δὲ πάντα καὶ σροφὰς ἐπίσαται, κτέ.

Corruptela laborat fragmentum Hipponactis, quod a me inventum in codice Ambrosiano C. 222 primus edidi in Appendice ad editionem Oedipi Regis, p. 212:

ἐμοὶ δὲ πλοῦτος, ἐστι γὰρ λίην τυφλός,
ἐς τῳχί' ἐλθὼν οὐδάμ' εἶπεν· Ἱππῶναξ,
δίδωμί τοι μνᾶς ἀργυρίου τριήκοντα
καὶ πόλλ' ἔτ' ἄλλα· δείλαιος γὰρ τὰς φρένας.

Ultimum versum non esse choliambicum tunc excusabam provocans ad fr. 5, 7 et 8. Frustra: nam substantivum φαρμακός apud Hipponactem producere penultimam satis certum. Ergo subesse ultimo verbo istius fragmenti corruptelam liquido constat. Mihi venit in mentem:

δείλαιος γὰρ εἶ σφόδρα,

sed lenius requiro remedium.

Anacreontis fragm. XXI de Artemone, vs. 9 sqq.:

πολλὰ μὲν ἐν δουρὶ τιθεὶς αὐχένα, πολλὰ δ' ἐν τρόχῳ,
πολλὰ δὲ νῶτον σκυτίνῃ μάσιγι θωμιχθείς, κόμην
πώγωνα τ' ἐκτετιλμένος.

Vix aptum h. l. *τιθείς*, imprimis ob sequentia verba *πολλὰ δ' ἐν τρόχῳ*. Proprium de utraque re vocabulum est *δεῖν*. Unde suspicor:

πολλὰ μὲν ἐν δουρὶ δεθεὶς αὐχένα κτέ.

Eiusdem fr. (XLV) servavit Scholiasta ad Hesiodi Theogoniae 767 haec scribens: *τὸ δὲ χθονίου ἤτοι στυγεροῦ, ὡς Ἀνακρέων·*

Χθόνιον δ' ἑμαυτὸν ἦρεν.

Ope lectionis *ἦγον*, quam e codice S affert Bergk, emendaverim:

χθόνιον δὲ καὶ πονηρόν.

Cf. fr. 74, ubi *χθονίους* iniuria tentatur.

Simonidis Cei fr. XXIX:

ἀπέλαστον ἵππον ἢ κύνα
Ἀμυκλαίαν ἀγωνίῳ
ἐλελιζόμενος ποδὶ μίμεο κτέ.

Conieci: *ἄπλακτον ἵππον* i. e. equum *fervidum, qui stimulo non eget*, collato Eupolidis loco apud Schol. Av. 881:

Αὕτη (an *αὐτηί*) *Χίος, καλὴ πόλις, (Πόσειδον?),*
πέμπει γὰρ ἡμῖν ναῦς μακρὰς ἄνδρας θ', ὅταν δεήσῃ,
καὶ τἄλλα πειθαρχεῖ καλῶς ἄπληκτος ὥσπερ ἵππος.

Nihil certe opus est, ut in *ἀπέλασον* nomen proprium latere putemus, siquidem *Ἀμυκλαία* (i. e. *Λακωνική*) *κύων* non aliud significat quam *canem venaticam*. Meinekii vero coniectura *Πελασγόν*, i. e. *Θεσσαλόν*, habet sane, quo se commendet, sed dubitationi tamen valde est obnoxia propter diversum in eodem loco genus *equi* et *canis*: (*Πελασγὸν ἵππον* et *Ἀμυκλαίαν κύνα*).

Eiusdem fr. XL:

Τοῦ καὶ ἀπειρέσιοι
πωτῶντ' ὄρνιθες ὑπὲρ κεφαλᾶς, ἀνὰ δ' ἰχθύες ὀρθοὶ
κυανέου ἐξ ὕδατος ἅλλοντο καλᾷ σὺν ἀοιδᾷ.

Contra poetae mentem cantus, isque pulcher, tribuitur muto pecori. At Orphei, nam de hoc sermonem esse novimus, cantu delectati pisces saliebant. Ergo poetae reddamus:

ἀνὰ δ'ἰχθύες ὀρθοί
κυανέου ἐξ ὕδατος ἅλλοντο καλᾶς ὑπ' ἀοίδας.

Partes praepositionis *ὑπό* in re musica sat notas esse arbitrar, ut illustrare hunc usum supersedere queam.

Nihili est vocabulum *ἀπέκγονον*, quod legitur in epigrammate Simonideo CXII, vs. 3:

Ξανθίππην Περιάνδρου ἀπέκγονον.

Abnepos et *abneptis* Graece audiunt *ἀπέγγονοι*, unde velim Simonidi reddas, quod scripsit.

Pratinae fr. 1, vs. 12 sqq.:

φλέγε τὸν ὀλεσισιαλοκάλαμον
λαλοβαρυόπα παραμελορυθμοβάταν θ'
ὑπαὶ τρυπάνῳ δέμας πεπλασμένον.

Si quid horum intellego, poeta *αὐλόν*, nam de hoc instrumento sermo est, dixisse videtur *terebro vulneratum* s. *perforatum:*

τρυπάνῳ δέμας πεπλαγμένον.

Quid enim sit *τρυπάνῳ πλάττειν* non exputo. *Θ' ὑπαὶ* debetur coniecturae non admodum felici pro *θυπα*. Sententiae conveniret, quod Bergk coniecit, *θαμινά*.

Timothei fr. XII:

Οὐκ ἀείδω τὰ παλαιά,
καινὰ γὰρ μάλα κρείσσω.

Sic edidit Bergk de sua coniectura pro *ἅμα*, quod in uno codice desideratur. Dubito: nam unicum voculae *μάλα* Comparativo coniunctae exemplum novi locum Iliad. X, 124:

νῦν δ' ἐμέο πρότερος μάλ' ἐπέγρετο, καί μοι ἐπέσχη,

neque id ipsum satis certum, quia et Ixion et Etymologi magni auctor habent *μέγ'*. Hinc nostro loco praetulerim aut:

καινὰ γὰρ μέγα κρείσσω

aut *κ. γ. πολὺ κρείσσω.*

Sed imprimis arridet mihi Schneidewini coniectura: *καινὰ γὰρ ἄσματα κτέ.*

Inter *fragmenta adespota* non debuerat Bergk recipere versum: *οὐ πάντα θεοὶ πᾶσιν ἔδωκαν ἔχειν* propter hos vss. in Anthol. XII, 96:

οὔτι μάταν θνατοῖσι φάτις τοιάδε βοᾶται,
ὡς οὐ πάντα θεοὶ πᾶσιν ἔδωκαν ἔχειν.

Videtur enim poeta suis verbis memorare notam sententiam Homericam Il. *N* 726—734. Cf. Il. *Δ* vs. 320.

Addam nonnulla ad Pindarum:

Ol. I, 46: *ὡς δ' ἄφαντος ἔπελες, οὐδὲ ματρὶ πολλὰ μαιόμενοι φῶτες ἄγαγον.* Etsi ita iam legit vetus Scholiasta, suspicor tamen poetam praetulisse: *ματρὶ — ἀνάγον.*

Ol. II, 30 sqq.:

ἦτοι βροτῶν γε κέκριται
πεῖρας οὔτι θανάτου,
οὐδ' ἀσύχιμον ἁμέραν ὁπότε, παῖδ' ἀελίου,
ἀτειρεῖ σὺν ἀγαθῷ τελευτάσομεν.

Melius haec intellegerem, si scriberetur *πότερα* pro *ὁπότε*. *Mortalibus vero*, ait, *prorsus incertum est quando morituri simus, nec nobis constat, an solis filium, diem, tranquillum intemerata felicitate finire contingat*, i. e. mane semper nescimus, utrum ad vesperam perduratura sit felicitas. Etenim *ὁπότε* si legimus, tum bis idem poeta dicit, tum mire *solus dies ultimus παῖς ἠελίου* audit. *Ἀμφιβόλον δέ*, ait vetus Scholiasta, *πότερον αὐτῷ ὁ λόγος καὶ ἐπὶ τοῦ θανάτου· οὐδὲ ὁπότε τελευτήσομεν τὴν ἐσχάτην ἡμέραν· ἢ ὅτι ἀθορύβως ἐν τῷ τοῦ ζῆν χρόνῳ· οὕτω δὲ καὶ Ἀρίσταρχος ἀκούει.*

Ol. VI, 24:

ἵκωμαι δὲ πρὸς ἀνδρῶν καὶ γένος κτέ.

Ἔνιοι δὲ τὸν καὶ συνδεσμον περισσὸν δέχονται ait Schol. Ingeniose Hartung:

ἵκωμαι δ' ἔθνος ἀνδρῶν κτέ.

Ego suspicor:

ἵκωμαι δὲ πρὸς ἀρχὰν καὶ γένος.

Cf. Olymp. XIII, 61.

Ol. VII, 58:

ἀπεόντος δ' οὔτις ἔνδειξεν λάχος Ἀελίου.

„Obscuratum est, verba sunt Bergkii, aliud verbum, quod „sortitioni illustrandae inserviebat: conieci aliquando *ἔνθυξεν* „i. e. *ἐνήθυξεν.*" At enim prius probandum fuerat *ἐνθύσσειν* pro *ἐναιθύσσειν* Graecum esse. Mihi in mentem venit *ἐνρῖψεν.*

Ol. VIII, 54:

εἰ δ' ἐγὼ Μελησία ἐξ ἀγενείων κῶδος ἀνέδραμον ὕμνῳ.

Oratio Graeca erit, si scripseris:

εἰ δ' ἐμῷ Μελησία ἐξ ἀγενείων κῦδος ἀνέδραμεν ὕμνῳ.

Cf. Bergkii adnotatio.

Pyth. IV, 99:

καὶ τίς ἀνθρώπων σε χαμαιγενέων πολιᾶς
ἐξανῆκεν γαςρός;

Suspicor: ποτὲ Fᾶς.

Pyth. VIII, 92: ἐν δ' ὀλίγῳ βροτῶν
τὸ τερπνὸν αὔξεται· οὕτω δὲ καὶ πιτνεῖ χαμαί
ἀποτρόπῳ γνώμᾳ σεσεισμένον.

Bergkium si audimus, novavit hoc Pindarus pro γνώμη ἄπο τρόπου. Ni potius legendum: μετατρόπῳ, sive forma Aeolica πεδατρόπῳ γνώμᾳ. Cf. Pyth. X, 20: μὴ φθονεραῖς ἐκ θεῶν μετατροπίαις ἐπικύρσαιεν. Sed vide Scholia.

Nem. VIII, vs. 27:

χρυσέων δ' Αἴας στερηθεὶς ὅπλων φόνῳ πάλαισεν.

Mira locutio, unde non appareat, utrum Aiax sibi mortem intulerit necne. Neque eximunt mihi dubitationem, quae Böckh de h. l. commentatus est. Nam ἄταις, ζημίαις, συμφοραῖς παλαίειν is dicitur, qui luctatur s. conflictatur cum rebus adversis, quamvis incerto rei eventu intentis tamen viribus id agens, ut superior ex ea palaestra egrediatur. Quod minime valet de eo, qui sua sibi manu mortem consciscit. Suspicor igitur: φόνῳ παλάχθη.

Nem. X, vs. 13 sqq.:

θρέψε δ' αἰχμὰν Ἀμφιτρύωνος· ὁ δ' ὄλβῳ φέρτατος
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ ἐν χαλκέοις ὅπλοις
Τηλεβόας ἔναρεν· τι οἱ ὄψιν εἰδόμενος
ἀθανάτων βασιλεὺς αὐλὰν ἐσῆλθεν,
σπέρμ' ἀδείμαντον φέρων Ἡρακλέος.

Non ausim definire, verane sit Hermanni coniectura ἔναρεν· τῷ, quam recepit Bergk, an quod auctore Mommseno recepit Christ ἐναρόντος. Sed utut id est, initio scribendum videtur:

ὁ δ' ὄλβων φέρτατος
ἵκετ' ἐς κείνου γενεάν, ἐπεὶ κτέ.

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